THE UNITARIAN

JUNE, 1910

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR

TEN CENTS A COPY

Our National Societies

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establisnes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the loca organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D. D., *President.*

Rev. A. D. K. Shurtleff, *Secretary.*

Address all correspondence to the President, 820 Smith St., Roslindale, Boston, Mass.

Address contributions to the *Treasurer*, Mr. Charles H. Stearns.

FOR RENT

SMALL COTTAGE CAPE COD

Elastic as to sleeping accommodations. Reasonable terms. Pleasant surroundings, quiet, restful. Fine view of ocean and bay. Safe bathing. Good milk and eggs close by. Address **Mrs. J. F. C., Box 40, West Yarmouth, Mass.**

PROCTOR ACADEMY

ANDOVER N. H.

A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.

Box 167, Andover, N. H.

T. P. FARR, Principal.

THE TEMPLETON INN

TEMPLETON, MASS.

A SUMMER RESORT

"In the heart of the Massachusetts Highlands"

Steam heat in every room, private baths, elevator, electric lights, bracing air, pure water best of beds, good food, fine service. Send for booklet.

PERCIVAL BLODGETT, Manager.

Templeton, Mass., April 20, 1910.

FREE READING

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

Contents for June, 1910

		PAGE
Editorials		193
Poem—God's Comrade		195
The "Issue" at the Boston Meetings		196
Meadville Institute		197
Under the Open Sky	Rev. Wm. Hanson Pulsford	198
The Art of Living	Rev. Leon A. Harvey	202
Grove Meetings at Wiers, N. H.		204
Boston Anniversary Meetings		205
The New President of the Unitarian Sunday School Society		208
Publisher's Notice		209
Are We a Church?	Layman	210
"Beautiful Idaho"	Rev. Thomas Clayton	213
An Appeal from Montego Bay Unitarian Lay Centre	E. E. Brown	214
Theodore Parker		215
Isles of Shoals Summer Meetings and Sunday School Institute		216
Unitarian Fellowship for Social Justice		218
The Modern Church	Rev. John Haynes Holmes	220
Our Reader's Exchange		223
Symposium		224
Notes from the Field		230

THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

DISCONTINUANCES. It is found that a large majority of our subscribers prefer not to have their subscriptions interrrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year, and payment of all arrearages is expected when discontinuance is ordered. PRESENTATION COPIES: Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

PRUETT PUBLISHING COMPANY, Sidney, N. Y.

T. FORTSON PRUETT, President and Treasurer, N. A. PRUETT, Secretary

One Dollar a Year

Ten Cents a Copy

Pruett Publishing Company

PRINTERS and PUBLISHERS

SIDNEY, NEW YORK

Would like to quote you on anything you may need in the way of printing. We guarantee good work at reasonable prices. Favor us with a trial order. . . . .

PRUETT PUBLISHING COMPANY
SIDNEY, NEW YORK.

At the Year's High-Tide

By GEORGE HENRY BADGER

¶ A group of verses of the Out-of-Doors: Companion to "Sea Woods" but with a wider range, and mostly with a more distinctive religious tone.

¶ In paper, twenty-four pages, with cover of blue, embellished with a mountain photograph. Price twenty-five cents. Postage two cents.

THE PRUETT PUBLISHING COMPANY
104 East Twentieth Street, New York

THE UNITARIAN.

Vol. V (New Series.) JUNE, 1910 No. 6

THE UNITARIAN

Editorial Office 104 East Twentieth St., New York
GEORGE H. BADGER, Editor

ASSOCIATE EDITORS

John Haynes Holmes
Charles Wesley Casson
Henry Wilder Foote
Edgar Swan Wiers
Frederic Robertson Griffin
Alson Haven Robinson

Contributing Editors—Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland of Hartford, Conn; Pres. Franklin C. Southworth of Meadville, Pa.; Rev. Thomas Van Ness, of Boston, Mass.; Rev. H. Elmer Gilchrist, of New Orleans, La.; Rev. Wilson M. Backus of Minneapolis.

WE published in our April number a wide awake article from the American Unitarian Association's Field Secretary for the Rocky Mountain Department, setting forth some contrasts between our Unitarian work in the East and in the West, as the writer conceived it. We had asked Mr. Brown for a frank presentation of his own conviction from his own view-point:—and we got what we asked for. The article has served two purposes: it has given us the candid opinions of a brisk-minded observer in position to know something of what he was writing about: and it has furnished occasion for other men, also with clear convictions and in places to know whereof they speak to present their views of somewhat diverse significance. So much interest has been aroused that we have found it worth while to make the issue the subject of a "Symposium". Nearly all the men whom we have asked to contribute have lived both in the East, and the West, and so can write from personal experience. The range of contrast is wider than that of the Rocky Mountain section and New England, of course for we believe, the whole validity of Mr. Brown's point of view, as well as that of his critics must lie in its application to conditions which are not accidental to any prescribed geographical region.

———o———

AFTER all, is such a discussion worth while? Yes, and No.—There is always danger of mischief in sectional contrasts: and we do not believe in interjecting, disintergrating elements into our denominational work. As more than one contributor has said, in ultimate fact the issues are not of East and West: but of a new spirit contrasting with an old spirit, both East and West, to make some Unitarian churches different from others. Some of the boldest radicalism, theological, sociological and even ethical, which our body contains, finds its most explicit utterance not very far from 25 Beacon Street: while some of the most distressing provincialism, un-

progressiveness, and essential conservatism of our body, manifests itself in far western centers. Only, of course new ideas and a new spirit must more immediately find their way unimpeded in sections where institutions are in the formative stages, and where the masterful personality of one man has less of established tradition and custom to contend with.

———o———

BUT the important thing is that there is a new spirit contrasting itself with,—if not contending against, an old and more conservative spirit within our body, that must be reckoned with. And the new spirit concerns itself very vitally with the social implications of religion. This new spirit is radical, aggressive, insistent: often vehement and impatient: sometimes rash, disproportioned, and stupidly one-sided. Worst of all, it is sometimes foolishly intolerant, and really un-Unitarian in its lack of broad and rational sympathies. But essentially the new spirit is one of progress along the lines of our fundamental Unitarian traditions. It makes Channing and Parker contemporary: it means "brotherhood" made logical and social democracy realized in terms of religious integrity: and it means a courage of progress which to some men is very disturbing. It means escape from traditionalism, and the submergence of ecclesiasticalism: and it puts our gospel on another platform than that of merely "attenuated orthodoxy" and "what is left to religion when Calvinism has faded out." It means religion focused to ethics: and ethics consistently applied to the deep problems of social economic problems. But it does not mean the abandonment of religion or the passion of worship: and we believe that just to the degree in which the pulpit finds its legitimate distinction from the lecture platform, and the church proves itself something more than an Open Forum, and the minister discovers himself to be something better than a propagandist of a "Social cause," however nobly conceived, will the modern Unitarian church prove itself of vital value in leadership in the splendid path of spiritual and social progress that lies before us. We stand resolutely for the 'new spirit"—but we insist that it shall be *spirit* and not *passion*—and least of all a class or party passion.

———o———

TO most of us the liberal church in the summer brings a cessation of regular church activities. The customary church channels of religious expression and influence are closed. But there is no reason why any of us should cease for a moment our work as religious propagandists. Summer brings new opportunities for the declaration of our message. Chances only change. Instead of decreasing, they usually only multiply. In the shift and breaking up of the winter routine, and in the new environments of vacation life, openings are constantly being presented that could not possibly have been secured before. And the man who is really in earnest concerning the Unitarian message, be he minister or layman, believing that it is something vital, essential, imperative in its need and demand, a gospel of good news to the people, a treasure-truth to be shared with others, and all others, will not consent to be sidetracked and silenced during the summer months. It may be accepted as a true gauge that the depth of our sincerity in January may be measured by our width of influence in July. The best time to appraise our message is when we are not

professionally paid to praise it. In the summer it reveals to us its true worth, and manifests its actual impulse in our lives at such times when we are not forced to speak. If a man's religious faith can travel from the home church to the veranda of the summer hotel, and have strength enough to speak when it gets there, it may be taken for granted that it is in good normal and healthy condition.

———o———

AT this time of the year it should not be forgotten that the teacher and preacher whose leadership and wisdom most Unitarians are wont to declare did his best and most effective work in the open air. Jesus was no mystic of the dim cloister, but the man of the open. Upon the sloping hillside or upon the water's edge he declared the good message that still brings joy and hope to the souls of men. And as the summer comes to us, we are wise indeed, and only consistent, if we share not only his message, but his method as well. The experience of the earnest missioners last summer in the New England states reveals the largeness of possibility. The audience waits on every corner, or is within earshot of the man who dares to lift his voice in valorous announcement of his presence and intention. There are no limitations, rules, conventions. Opportunities seldom come labelled. They are infinite in number to the man who has a clear message and the common courage to speak it. The Unitarian missioner who is really in earnest will soon discover that every foot of ground supports a pulpit, and every two feet of humanity support an audience. The rest is easy.

———o———

THE growing interest of Unitarian laymen in the cause and work of the Unitarian church is of highest promise. It may truly be said that whenever any religious movement depends solely upon the professional ministry for its impulse and inspiration, its ultimate doom may be confidently predicted. The Halley's comet kind of church, consisting of a brilliant ministerial head, and a long lay tail, flashing its erratic way along any course in the universe not already pre-empted by the orthodox planets, is about the poorest model that we could possibly adopt, and yet one that often claims our attention and admiration. What most we need in the liberal church is the consciousness of democracy whereby every member shares alike in the responsbilities of radiance and radiation. We are all ministers alike, though we have deemed it best and necessary to set aside some of our number for the more effectual discernment and declaration of the truths we hold in common. The very salvation of the Unitarian movement depends upon the loyalty and activity of the Unitarian laymen. The minister may hold the helm, but the membership must supply the motive power without which there can be no progress. When the laymen lay down, we may abandon hope.

GOD'S COMRADE

O thou who art my King!
Submissive to thy law,
I yield my soul, unquestioning,
In reverential awe!

Father, who art in Heaven!
Helpless I lean on thee,
And trust, each day, shall grace be given
To meet earth's poverty.

O Comrade of life's way!
With all my strength I rise,
Eager with thee to serve, all day,
In love's shared enterprise.

For more than yielding will,
And faith's humility,
O God, this passion-pulsing thrill
Of comradeship with thee!

THE "ISSUE" AT THE BOSTON MEETINGS

AS was of course expected, it was the unexpected business that proved most interesting at the Boston meetings. It was well to pass resolutions of support for Proctor Academy, and the Berkeley and Meadville Theological Schools, and to send greetings of good fellowship to divers kindred religious organizations the world over; and it would be unfortunate if such things were not attended to at our annual meetings. But such things never hold delegates over their lunch hour, or call forth animated applause, or make folks "sorry they missed it, but they didn't know it was coming up." But when the Business Committee "reports adversely," almost always an interesting situation occurs, and so it was, this year. Some progressive young men (and over much was said about their assertive youth) wanted things done about the relation of our churches "to social justice," and hence things happened.

What happened was not so bad as some people might have feared. Nobody brought in a resolution declaring Unitarianism, to be identical with Socialism. Nobody proposed that the officers of the American Unitarian Association be "forthwith" displaced by the officers of the "Fellowship for Social Justice," or that the seat of administration be removed to Salt Lake City, or that all employees of the Association be amenable to the policies and practices of the Labor Unions. Nothing more dangerous was proposed than that a Commission of fifteen be appointed to "investigate," and fortunately there was opposition enough to this eminently Unitarian manner of procedure to give chance for wide-awake discussion and interchange of views which only just escaped the perils of becoming an interchange of compliments, thanks to some people who vaunted themselves not young.

Seriously, the issue was not a very large one: but it had wholesome significance. True it is that the attitude of every Unitarian minister and layman for that matter is supposed to be that of investigation: true we have already organizations which are undertaking such investigations in their own way: true that the report of any such commission, when its investigations are over, will have no final authority, and our ministers and laity will still stand free to differ on the issues involved. But the significant fact is that the Unitarian churches, in their administrative function, as represented by the American Unitarian Association have definitely decided it to be a part of their religious business to take cognizance of this pressing problem of the hour,and seriously to commit themselves to the necessity of a full and thoroughgoing investigation. They have put themselves on record as finding that,a vital concern of our togetherness: and that is good. The same may be said of the resolutions passed at the motion of Mr. Holmes. In a certain sense, its significance is only sentimental. But that is worth while. The American Unitarian Association in explicit method now recognizes its religious fellowship with great national organizations whose aims, being philanthropic, and for social justice and civic betterment, are distinctly acknowledged to be cognate with the work for which our churches stand. And that both these resolutions after eager debate and some searching discussion should be passed by decisive votes—and attended by so much keen interest—signifies much.

Of course the fact that discussion occurred at all, and the timidity of the Business Committee's restraining action, and the breeziness of the comment which waged outside the meeting, after it was over, were all due, not so much to the character of these resolutions themselves—as to the sources from which they came, and the tendencies which they were supposed to represent. Nobody in Boston could escape the feeling that a movement is emerging which portends discomfiture for some people, and which threatens trouble in days not distant. In somewhat inaccurate fashion the word "Socialism" is the word which demarks the coming issue. We believe it to be unfortunate that at least one speaker plainly identified his own part in this new movement with the Socialistic propaganda,—and that it was made not difficult for people to get the notion that the "Fellowship for Social Justice" which seemed to be the storm-centre of the new impulse, was committed to political Socialism. Personally we are not in the least frightened by the Socialistic bugaboo, and are not quite sure but that we may discover ourselves to be Socialist on that happy day when any body can tell us just what socialism really is. But the ideal of "Social Justice" (which is more than social service) is larger and more comprehensive, as we conceive it, than any *ism* as at yet defined: and the insistent issue which we believe to be paramount just now, is that our churches shall become alive to their responsibility not only to individual, but to social righteousness: to their responsibility to progress in the social order, with a healthy realization that for a large part of the human family, a larger attainment of the opportunity of righteousness—power to respond to nobler ideals, and find for themselves fair chance for finest assertion of *individual* character, is only possible with some changes of social custom and industrial conditions which an indolent and reactionary Christianity has too often impeded. We stand for an ideal of Unitarianism which is not afraid, and which is progressive.

———o———

The Meadville Institute

The Institute for Religious Education will be held at Meadville, Pa., for two weeks, June 27—July 11, 1910. The aim is to give better equipment for service to Sunday School teachers, church workers and parents.

Prof. F. C. Doan, Ph. D., will give a course of lecturers on The Religion of Childhood. With these will be held three conferences, led by Rev. H. T. Secrist.

Prof. F. A. Christie, D. D., will give a course of lectures on The Jesus of History. At the close of this course Rev. Wm. I. Lawrance will give several Readings from Prophets. Mr. Lawrance will be present throughout the session.

Miss Sara C. Bullard of Boston, Mass. will give daily lectures on Kindergarten material and work and on two days will have practice classes of children.

There will be conferences on the practical managment of Sunday Schools and such matters.

Popular evening lectures will be given by Pres. Southworth, Rev. L. W. Mason, D. D., Rev. Wm. I. Lawrance, Rev. J. H. Applebee and others.

On account of the generosity of the Theological School, the Sunday School Society and the lectures the expenses may be very moderate. Board at Hunnewell Hall will be five dollars a week.

Prospectus giving full information will be furnished on application to the secretary, Henry T. Secrist, Meadville, Pa. Every church should see to it that it has some of its teachers and workers at the Institute, paying expenses when necessary.

Under the Open Sky

By REV. HANSON PULSFORD, of Chicago, Ill.

IN thinking over the religious conditions amid which we live there comes continually to my mind an old parable of Plato's. He bids us picture human beings living in a sort of underground den which has a mouth wide open towards the light. They have been there from childhood and have their legs and necks chained, with their backs to the opening, so that they cannot turn their heads. Now at a little distance, outside the cavern, there is a blazing fire, and between the fire and the prisoners a raised way, with a low wall built along it like a screen behind which marionette players shew their puppets. Along the wall people are moving, holding in their hands images of men and animals and various works of art. So all that these strange prisoners can see is the rear wall of the cave and the shadows of passing objects cast on it by the light of the fire. To them these are the only realities.

Now suppose one of these prisoners dragged up the rugged ascent into the light of the fire and then further into the open sunlight. Will not his eyes be dazzled so that at first he cannot see? Will he not try to get away from the light to something that he can behold without blinking? But after a time he will grow accustomed to the blaze of the fire and then to the clear light of the sun and will become able to look steadily, no longer at shadows, but at things as they really are. How he will rejoice that he has passed from darkness to light and escaped from the shadow wisdom of the cave! With what sorrow will he remember his old habitation and commiserate those who were his fellow prisoners! Will he not say with Homer "Better to be a poor man and serve a hard master on the sunny earth, than to be a prince in the realm of shadows." And yet if he were to return to the cave would they not all laugh him to scorn and if he were to try to set free and enlighten one of their number would they not put him to death if they could catch him?

It seems to me that that is still true. Religion has been too often concerned with unrealities in a shadow world and has not known that if it is really to live and keep its hold on men it must climb out of the cave and learn to glory in the sunlight under the open sky. It has often been otherwise. Nay, it seems as though still about us it were confined to some little compartment shut off from all the rest of life. How many men that you know are narrower men in their religion than they are anywhere else! They meet you in all manner of splendid human fellowship until you touch on that subject. How simple and clear are the interests out in the open and how unreal and impossible are the things which are often ostensibly set forth as the truths of faith! The grown men of the world are getting to be a great fellowship, but in matters of religion we see a vast congeries of sects standing off from one another, separating on grounds which, when you get under the sky, become ridiculous in their smallness, holding to the closed compartment system of their special revelation or organization or authority. There they manage, because they are fenced and roofed in, to create a little peculiar atmosphere which disperses when daylight comes.

Hence, that daylight is coming, is one of the sad things to many good folk today. It is no longer possible to hold men in this sacred atmosphere. You hear the fulminations of the theologians, but, as you get out into the open air, they sound like some distant and empty muttering about matters which do not really concern you or me. The old Baptist, feeling that salvation was impossible apart from the peculiar conditions of his creed, the Calvinist holding you hard down to the doctrines of his sect, the Episcopalian attributing some special and peculiar virtue to the laying

on of episcopal hands, the idea that it was a dreadful thing to leave a little child unbaptized, because an awful hereafter then awaited it, the reference of all revealed truth to one particular volume, these phantoms are not yet wholly dead, and yet, when you get out into the clear air, under the open sky how terrible it seems that men should believe in them!

Take it merely physically: that you, on a morning like this, climb somewhere off the plain on to some high place on the mountains, where you can look out far and wide and see the earth spread below you, plain and valley dotted with the clustering homes of men, and with the eye of thought see far beyond the outer vision across continents and seas, and again, in thought, picture how the whole has grown slowly out of primitive beginnings towards that which itself is simply a beginning, and watch religion rise and fade and civilizations grow and bear fruit and pass as the leaves pass in the fall, and feel over you the mystery of the arching sky and at night time "look how the floor of heaven is thick inlaid with patines of bright gold," then the clamor of the closed-in religions sounds like a din of little meaning and the beliefs whereon they rest become things about which you can no longer dispute, but at which you smile, because you have simply passed out of the little peculiar sacredness of some church into the immense quiet natural open sacredness of the universe.

The difficulty which arises out of this change is that so many people have been taught that their religion, and all in it which they know to be holy and true, is indissolubly bound up with these evanescent shadows. A man is taught that there is no salvation except for those who believe, let us say, in the doctrine of the atonement. Then there comes a time when, gradually, it grows dim, unreal, and, like an empty dream, slips away from him, and he drops religion. He says, "These things which I thought were real are no longer real, there are no spiritual realities," and sets himself to mere eating and drinking and gathering until life becomes sordid and cheap, materialistic in real sense of that term.

The danger right here today in the gradual passing, not by argument but by simple process of expansion of life, of the old things which were wrongly held to be authoritative, is *irreligion*. The old ceases to have a hold, it becomes an empty sound, it is idly assented to here and there, but there is a sense of unreality about it. The majority of men do not really believe in the infallible authority of the scriptures, nor in the ancient heaven and hell, nor in the various plans of salvation. They feel that the church too often stands in a little atmosphere of its own which is all very well for those who happen to have a taste therefor, but which has not any compelling sense of reality and truth. Then they drop the endeavor after those higher qualities of life, which often went along with those beliefs, because they have been taught, and taught by the churches, that outside the sacred enclosure these things are impossible. So that everywhere, as the broadening process of knowledge means that we insensibly outgrow the truths of the local sanctuary which our fathers taught us, and little by little are finding ourselves in the large open spaces of the world, the result is the kind of reaction which we see about us in people who do not have any interest in religion.

Now, over against that, it is magnificent to be able to set the assurance of all the great souls everywhere that religion is not a local thing. It assuredly need be no poorer if men outgrow even the great Roman Catholic hierarchy any more than it was poorer when Jesus and the men about him outgrew the like organization of Judaism. In its essence and where it has supreme value, it is no exclusive property of any creed or church or sect. It grows under the open sky, where it was born, and needs not the cathedral dome where the light is filtered through stained glass and the air made fragrant with incense. For the expanding within man's soul of his conscious relationship to the unmeasured power and beauty of which he is a part, belongs, if men only knew it, to the free air of

heaven and the great spaces and the wonder and rest and inspiration which are universal elements in human life.

You remember how Channing says, "I desire to escape the narrow walls of a particular church, and to live under the open sky." There you have the religious not the ecclesiastical note. Let that at once carry us back to that utterance, still more wonderful, because of the age to which it belongs, where, in the fourth gospel, the writer portrays Jesus by the well of their forefathers, quietly setting on one side the authority of both rival religions as he says to the woman of Samaria, "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. God is spirit, and they that worship him must worship him in spirit and in truth." How often when he sought the sense of God he climbed to the hill top under the silent stars! How lightly he spoke of the magnificence of the temple, "There shall not be left here one stone upon another!" How he smiled at the bonds of authoritative piety for which the puritans of his time were so zealous! He says: They have received their reward. But *you* need not pray in set formula, at set times nor in set places, whether on the streets or in the sanctuary. Enter into your closet, and there in the vital realm of the spirit, open your heart to the Father which seeth in secret. That is in him only the old call to get away somehow from the empty clamour and pettiness of religions that may slip into your soul like light.

I dream of men's everywhere beginning to get clear of the exclusive, patented religion which is the peculiar possession of an elect few, bound down by the dogmas of a sect, or the organization of a special church, and discovering, not that they are travelling away from religion, but only that they are leaving behind the narrowness of the limited conceptions with which man starts, and are climbing up the ascent, like the ascent out of Plato's cave, with eyes which, at first, can hardly bear the larger vision, but up and yet up, with eagerness, towards the open places, till, having learned to see the firelight and then to gaze on the stars in the quietness of the night, they come at length to stand on the open earth under the great sky in the glorious sunshine that floods everything that is.

That, it seems to me, is what we ought to stand for. I am not interested in the propagation of any special set of binding opinions or usages. In so far as Unitarianism is an "ism", I am not interested in it. I am only interested in it as part of the great human process, which it indeed is, whereby men are going to get clear of the shut-in forms, clear of the fear, clear of the tyranny over the human spirit which has always been exercised by dogma, clear of the authority of any and every special priest or church, learning, as they grow, to feel that religion comes to life in their own souls, that God is not in the churches only, but flooding everything out under the open sky, that revelation is not only in bibles, but is the voice, the song, the poetry, the living truth which they can find everywhere, through all experience, that heaven and hell are not places set by some omnipotent judge and ruler beyond the grave, but are conditions integral with all human experience, so that life means the fashioning of one or the other as we learn to link ourselves to the things which belong to the open air of the spring and the unfolding, or to those which are of our own ignorance and passion and folly. When that comes to pass there will no longer be a special *tone* for religion; it will be natural and frank. The atmosphere about the church will be that of eager personal life. Men will have learned to know that when those who are still in the cave tell us that it is at our peril that we climb, it is an empty threat. Then we shall think less about the mere machinery and more about the religion which is life itself. Then the spirit of man will be like a bird escaped from a cage out to the great spaces and glory of the living earth in the springtime. The change will be like that which comes to one who has been long tied hand and foot but whose bonds at last are cut. From long inaction, at first he is hardly able to use his limbs, but, after a while, strength

comes and he can stand erect and sing with joy of his freedom and reach out his hands toward the open sky and feel under him the swing of the great world and be alive and know that it is indeed "better to be a servant to a poor master on the sunny earth, under the open sky, than to be a prince in the realm of shadows."

But, remember that it is the positive and not the negative element which counts. It is pretty easy to play at ninepins with the theologies. It is not hard to make fun of the old dogmas, they grow indescribably ludicrous sometimes, as we escape from ignorance and fear. Nay, often it is useful with a smile to relegate to museums ancient theological and ecclesiastical bogies, for it means immensely much to a man who is still in fear of these to find them handled with amusement and careless serenity. But all that counts for nothing unless therewith life is learning to grow really large and deep and fine. It is an evil thing to have escaped from tyranny of ancient doctrine only to be under the tyranny of sense. To have outgrown the authority of the church, only to acknowledge that of your own pleasure, means disaster. To have abandoned "the inspired word of God," only that there shall be no inspired word for you anywhere, is a fatal loss. To have shaken free of the material heaven and hell the theologians gave you, only to come to have no heaven for which you strive and no hell which you try to avoid, is in no wise gain. It is worse than useless to have escaped from the realm of a peculiar and insufficient type of piety only that there shall be in your soul no aspiration, no reaching out, no prayer, no reverence, no sense of God. Truly, it were immensely better for one to have stayed in the little cloistered atmosphere of a narrow church, if there he had even the least conscious vision of things which lie beyond the immediate, than to have left it and gone out to a world which to him is nothing but poor material, dead prose, which has lost its inspiration and knows no hunger for the great road where he can inhale the mighty air of the high places of life.

When I sometimes poke fun at ancient dogma I do so only for this reason, that I am convinced that right ahead of us, if we care to seek it, there lies not less but more religion, that it is great gain to outgrow the religion of a sect that you may win the religion which belongs to the open world of truth. It is good to come to care little for ecclesiastical fetter which held you, only as you find in their place demands, law, authority, sanctions which help to link you with the swing and order of the universe. It is worth while because there may indeed come to you, as you reach after it a new sense of God, which is to the old as the glory of the earth is to the flickering shadows of the cave, and a grasp of truth which is to the limited truth of the sects as the great open splendour of the sunlight is to a dim candle-glimmer in some shut-in corner where men stumble and drowse in the half dark. To climb out into the open day *is* worth while because there religion is one with the sunlight, one with the sweep of the stars, one with the glory and power and thunder of the sea, one with that sense which, as your soul awakens, comes to you when you stand out under the spreading sky and reverently uncover your head. There you understand the old words, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Yes, there is holy ground everywhere. Everywhere God revealing himself; beauty, order, mystery, power everywhere; because all of them are only part of the heritage and the expression of this miracle of my life and yours whereby we never know any limit that we cannot transcend, never find a holy joy but that beyond it a larger enjoyment beckons, never pitch life so high but that it lands us on the threshold of the still larger life that lies ever ahead.

Therewith a greater fellowship grows. It is no longer the narrow fellowship of a sect. It is no longer controlled by the petty limits of priestly authority. It is wide like the open sky. Enrolled in it are all who have managed to break away from the fetters of their ignorance and their fear and to climb into the sunlight. Men of all races and of all times are there.

There, religion is just the growing truth of experience, and goodness the great simple human goodness which men recognize all over the world, the power to sweeten and bless and make beautiful human life. There prayer is but the hunger in every heart that we may learn to get free of fret and worry and fear and feel the throb and lift of life as it comes to its own. Its litany is all the poetry of the world thrilling out of a million human hearts and its God—its God is beyond words, find definitions insufferable, cannot be hemmed in and pocketed by any statement, is like the indefinable sense of the spring in air, the feel of the throb of the living earth, the unspeakable diaphanous beauty of the sea and sky in the evening light. He is that which thrills through it all, which you feel most in your highest hours, close to you when you most live, for we too are the offspring of God, life of his life, flesh of his flesh, bone of his bone, "closer is he than breathing and nearer than hands and feet."

The great open sky and we are parts of one whole, and as we learn to feel and love and belong to it, to have it move and express itself in bigger fashion of living in and through us, the joy comes of being safe and free, free in the open, God-saturated world, free to travel the paths that our feet find as they seek for the high places, knowing that beneath it all lies that of which are born all our aspirations and our prayers. The delight of learning to know the growing quality of expanding life is part of it. By countless roads all over the earth, because of the God-hunger in their hearts, men are getting on their feet, drawing closer together, coming to break down the barriers, learning that they too may know what it means to live, no longer as little crawling children, but as men, erect, feeling the inspiration, and the beauty, sharing and lifted by the power of the unmeasured life as the shadows and ignorance of infancy pass away, and the sons of the living whole, heirs of the infinite resource which underlies and thrills through all, eagerly, under the open sky, travel toward that which is their heritage. Then in truth, reverence, wonder and a mighty trust arise in our hearts and make the little things which men have thought were of importance in the small enclosures which carried religious labels, seem as nothing for the joy and fullness and quality of the life which is coming to know itself as one with all that is.

The Art of Living

By REV. LEON A. HARVEY, of Brooklyn, N. Y.

REV. Chas. G. Ames tells somewhere a strange story of an aged French Priest whom an American gentleman met on the Canadian Pacific railroad. This priest had started on a journey round the world and had been led to do so by a dream. He dreamed that he had died and the good God asked him how he had liked the world in which he had lived. He was obliged to answer that he had never looked at it. He had attended to the duties of a priest—had chanted the litany, celebrated mass and heard confessions—but he had not looked at the world. Old as he was he resolved to see this world before entering another. With eyes open he was going round the world, rejoicing in its beauty and so preparing for death in a new fashion.

How many of us would be obliged to make the same answer to the good God, although we have had nothing to do with litanies or confessions? The old priest was right. We ought to be ashamed to pass into another world without first appreciating this one.

As I have suggested this appreciation of nature involves a certain type of self-surrender. Corot would become a little child that he might be one with the nature he interpreted. Millet would lose himself in his sunsets that he might become one with their beauty. He

would thus make men feel the Infinite which spoke to him. We are all artists and poets enough to understand his meaning. We have looked at the heavens on a starry night until through the wondrous order, we could hear the "music of the spheres". Gazing at a sunset we have taken the wings of the evening to dwell in the uttermost parts of the sea. And a strange thing is that when we are thus lost in Nature we are most ourselves. The music of the spheres is not only in the heavens, it is in our hearts. The stars are ours, and if we belong to the Infinite the Infinite too belongs to us.

All high enjoyment partakes of this character—Great, music masters us, noble poetry takes us out with its own large place, and a great picture, as Millet said, makes us "*feel* the Infinite."

But if enjoyment of Nature is only a sensuous delight it remains a poor and stunted thing. The musician whose enjoyment of music goes no deeper, easily becomes a sensualist. The artist who does not rise above fair forms to noble thoughts has no message which mankind will care to keep. For the truth is that sensuous beauty cannot be separated from moral beauty and keep its loveliness. The beautiful woman tries it, and a brazen look steals into her face which takes all her charm away. It is a parable which all may read except herself — Nature is a unit — sensuous beauty cannot be severed from its moral root and live. The beautiful and true are one. Their marriage bans were proclaimed by the Eternal at the foundation of the world.

The true artist of life is thus an interpreter of truth no less than beauty— It is here we come upon the real heart of the business of living, and men have judged rightly that who fails here has little to recommend him. The root out of which his manhood grows is diseased or dying. There is no health in him. Fine clothes, beautiful houses cannot save him. The heart of the man—the center of his moral life, is tainted.

That is what men are saying about officials in public life who have betrayed their trust. They may be men or force and power, natural leaders of their kind, but all their talents go for nothing if they have failed to bear witness to the truth.

But see what happens when the true man comes. In a Denver Court a Judge discovers by accident a bill for $280.00 for 1,000 sheets of writing paper. And when he attempts to trace the graft which this revealed to its source, he found a whole city and county government honeycombed with corruption. When he threatened exposure he was scorned and hissed and threatened. When exposure seemed imminent the criminals besought him to desist—if not for their sakes then for their families. He refused. And though protected by every powerful interest the men exposed have met the obloquy they deserved. The ruling forces of the state sought then as they did for years following to crush Judge Lindsey and his truth. But slowly that truth has triumphed. Through treachery slander and peril Judge Lindsey is coming to his own. A great city and state is being redeemed and civic righteousness throughout America is being quickened by the loyalty and candor of this friend of truth who is still better known as the friend of children.

Greed, organized and relentless; Greed backed by millions of capital and defended by officials and even Judges, has sought to overcome one loyal and devoted man who would not be Greed s tool and henchman, and a nation has come to see his worth and thank him for his work.

Now work such as his may not seem at first artistic, but I insist it is. Such a man is not piling up a fortune like a huge pyramid—He is revealing the dignity and worth of human life. As the Parthenon is a revelation of the soul of Phidias, so living such as this, reveals the nobility of human life today. Here indeed is not the beauty of flowers or of sunsets, but beauty of character—that beauty which is the splendor of the truth. Here is a man who cannot steal and will not lie. He is no putty man whom circumstances mould but a man with convictions solid as the rocks

on which his city stands. His work like Michael Angelo's reveals the heroic and grand in human life.

I know how dangerous it is to praise a man till he is dead. But I have been reading, as I hope you have, the splendid story of Judge Lindsey's fight for decency and honor in public life. The story reveals how hideous and ghastly are the fortunes men pile up when they have deserted principle. The pyramids of Egypt were built by slaves many of whom died like flies upon the scorching sands. In Denver, Corporations as brutal as the Egyptian Kings despoiled the people, fostered vice, ruined homes and blasted children's lives, that they might profit by the gains. That is the story, with the faces of living men as actors in this libel on a city's and a nation's honor, looking at you from every page. It tells us how much we are in need of men to build characters which stand four square to all the winds that blow.

And while the story is running the sugar frauds are unearthed and the bribery charges in the New York legislature already shame us with the certainty of guilty representatives. The call for men is not confined to Colorado. All the great cities take up the cry for men to manage their affairs, the states echo it and the fate of our Republic with which, I do believe rests the best hope of the world, depends upon the answer that she gets.

And living such as this I repeat is the work of a real artist for it is a revelation of the strength and powers of human life. It is work such as the great sculptors of Greece did when they fashioned those mighty athletes whose muscles stand out like whip-cords as the symbols of strength and power. It is work such as Michael Angelo did when strapped to a board with face to the ceiling he painted his vision of the last judgment with its awful portrayal of retribution. It is work like that which Turner did when strapped to a mast he rode through a storm of rain and hail that he might paint the strength and majesty of an angry sea. The true artist of life loves beautiful landscapes and moonlit splendors but he is not afraid of hardship and he is ready to face the darkness and the storm. For the beauty he sees is wedded fast to truth.

And in the deep heart of such a man there lies something else to which both truth and beauty lead the way—it is the sense of service. Beyond the pictured ceiling Michael Angelo saw the generations of men and women who would be taught by his picture the inexorable lesson it portrayed. Beyond the storm through which he rode Turner saw the men and women his picture would inspire. Beyond the slander and peril that he faced Ben Lindsey saw the children he would serve—those probationers of his "Children's Court" who looked to him as their best hope, and who through him might be saved to themselves, and to society. It was Jesus of Nazareth who said "For their sakes I sanctify myself," and beyond the cross on which he suffered he saw the vision of his people who would inherit the priceless good of a life loyal even unto death. Thus does the man who has learned the art of living rejoices in outward beauty, while he interprets for mankind the truth and goodness which are the essence of his life, and in his work he finds a joy which no man can measure and which none can take away.

———o———

Grove Meetings at Wiers, N. H.

July 1st to 5th, 1910

After a lapse of several years there is to be another session of the Unitarian Grove Meetings at Wiers, N. H.

There came a demand this year for a revival of these meetings from people who formerly attended the Grove Meetings here amid the wood and hills of New Hampshire, by the shores of beautiful Lake Winnipesaukee.

An excellent program is being arranged, and special rates will be given at the hotels and boarding places. For further information write, Mr. E. C. Hayward, Wiers, N. H.

The Boston Anniversary Meetings

THINGS began briskly with a public meeting of the "Unitarian Fellowship for Social Justice," at the Arlington Street Church, Sunday evening. Some people did not like that meeting the least bit. Others enjoyed it tumultuously. The church was crowded, and applause was vehement, and all the addresses escaped dulness—at any rate. Rev. John Haynes Holmes, president of the Fellowship, presided, and spoke with much earnestness and zeal, recounting the discouragements and encouragements of the present attitude of the churches toward social reform. The second speaker was Rev. Clarence E. Carr of Andover, N. H., who spokewith clarity and sanity of the aspects of the responsibility of the church toward the social question which most appealed to him. Rev. William Thurston Brown, Field Secretary of the American Unitarian Association for the Rocky Mountain department was the third speaker: he made no disguise of his conviction that social justice is to be identified with Socialism. The last speaker was Mr. John Spargo of New York, an avowed Socialist, whose address was earnest, persuasive, and peculiarly attractive even to those who could not agree with him in his political convictions.

The chief gathering of Monday morning was the annual meeting of the Ministerial Union in Channing Hall. This meeting began with a "surprise"—for one person present: every body else was in the secret; and when Rev. Paul R. Frothingham arose and looked hard at the President of the American Association every body knew what he was going to say, if not how he was going to say it. What he said (and very felicitously) was that it was ten years since Dr. Eliot became President of the American Unitarian Association and those ten years had been rich in accomplishment: and that although all Unitarians appreciated the worth of those accomplishments, his fellow ministers had peculiar reasons for rejoicing in his faithful and efficient leadership, and a purse of five hundred dollars was a part symbol of their appreciation and loyalty. Dr. Eliot's response was modest and full of feeling.

The appointed speaker for the morning was Rev. J. T. Sunderland of Hartford, Conn., who gave a thoughtful and able address on "Theodore Parker" most graphically presenting the noble lineaments of a profoundly noble character.

Monday afternoon, the Women's National Alliance held a public meeting at "Dr. Hale's Church," with interesting addresses by Mrs. Claude U. Gilson, of Elizabeth, N. J., Rev. Samuel R. Maxwell of Greenfield, Mass., and Rev. Elvin J. Prescott of Sanford, Me. Mrs. Gilson's plea was for a sturdier loyalty to the National Alliance. Mr. Maxwell dealt with the local Alliance and Social questions, and incidentally mentioned things he did not like about the meeting of the night before. Mr. Prescott gave an electrifying account of his most interesting experiment of the popularization of liberal religion in a manufacturing town.

Monday evening brought the Reception at Hotel Somerset: crowded, animated, pre-eminently social, with much good fellowship, and a brief address by ex-Governor Curtis Guild, Jr.

Tuesday morning was busy with separate things. The National Alliance met at the South Congregational church, heard Mrs. Robert H. Davis tell of a most interesting journey to the Pacific Coast, elected officers for the ensuing year, and gave heed to the recital of divers annual reports. At the same time the National League of Unitarian Layman met in Channing Hall, heard a significant letter from President Taft, who accepted re-election as Honorary President; after which other officers were elected: and business transacted.

And the ministers were all at the Second Church, where the Berry Street Conference convened. Here Rev.

Howard N. Brown of King's Chapel gave an interesting and scholarly address on the place of the historic Jesus in modern religion, which incited some discussion, though a few there were to say, "the Berry St. Conference isn't what it used to be."

Thursday afternoon was occupied by the first session of the annual meeting of the American Unitarian Association. Tremont Temple was well filled, and the afternoon program proved attractive, though all the addresses were in the nature of reports. The annual report of the Secretary, Rev. Lewis G. Wilson was peculiarly felicitous, especially in treating of the relation of ministers to the churches. Geo. H. Ellis reported "nothing doing" as regards Life Membership: Rev. C. W. Wendte reported as to the Parker Commission. Mrs. C. S. Atherton spoke for the Tuckerman School: and finally the President Rev. S. A. Eliot, D. D., gave a most stimulating and suggestive annual address eagerly urging for more efficient co-operation and unity, not only within the denomination, but extending to fellowship with other non-sacerdotal bodies.

The "anniversary sermon" was preached, Tuesday evening by Rev. Thomas R. Slicer of New York. The audience was large and the sermon was characteristically wide-ranging and marked by brilliant passages of high thought.

Wednesday's meetings were all sessions of the American Unitarian Association's annual meeting. In the morning was business: which included the election of officers,—practically the same as those of last year except that F. Stanley Howe of Cambridge was elected Assistant Secretary, Mr. Fox becoming Assistant Secretary, *emeritus*: Rev. U. G. B. Pierce of Washington was elected director for the Middle States, in place of Mr. Forbes, who recently died. All resolutions presented from the floor had had to pass through the treatment of a business committee of which Mr. W. S. Kyle of Plymouth, Mass., was chairman. All came through intact save two, and all approved were properly passed without excitement or undue interest. These related to present relations with other religious bodies, encouraging words about divers worthy institutions of learning and more devout religion in our churches.

The two resolutions which did not escape the Business Committee unscathed, proved to be most fun. One had been presented by a dauntless young minister from Watertown, Rev. Grover G. Mills, who wanted a "Unitarian Commission on the Church and the Social Question", to consist of twenty-five persons, both ministers and laymen including representatives of all sharply defined points of view, to collect all available facts as to the need of reform in the existing social order and define ways in which the church may work remedies. The Business Committee could not see the use of such a commission and reported adversely, where upon much discussion ensued. Rev. John Haynes Holmes, Mr. Mills, the mover of the resolution, Rev. Henry G. Ives, Rev. Theodore C. Williams, and Rev. Chas. W. Wendte were among those advocating the passage of the resolution: Rev. Paul R. Frothingham, Rev. Edw. Cummings, Rev. T. D. Bacon and Mr. Kyle, chairman of the business committee were its chief opponents. Finally after slight amendments, the chief of which reduced the Commission to fifteen members, the resolution was passed by a substantial majority.

The second resolution to meet the disapproval of the business committee was one presented by Rev. John Haynes Holmes, on behalf of the Fellowship for Social Justice provided for the appointment of delegates by the President of the Association to carry fraternal greetings and attend the meetings of several philanthropic, sociological, and reform conferences to be held during the year. The Business Committee did not object to this, but did object to a passage in the preamble recognizing that all these bodies were animated by a kindred spirit of essential religious and human brotherhood which was involved in the religion for which our churches stand. They were not quite sure that these

phrases used were fairly descriptive of one of the organizations included,and so struck out the passage, in order that "futile discussions" might be avoided. Of course discussion (futile or otherwise) was inevitably aroused, and warm things said about labor, the timidity of the church, the iniquities of trades unions and other things; but finally the resolution was passed as the Committee would have it without opposition.

All this, of course, had taken time, the discussion of Mr. Mills' proposition having been carried over the noon recess, and extended into the afternoon. Following business came four well-presented and for the most part, practical addresses on "The Constructive Energies of Our Missionary Work,"the speakers being Rev. Messrs. Earl N. Wilbur, Wm. Thurston Brown, Earnest C. Smith, and Henry W. Foote, all secretaries of Departments of the American Unitarian Association.

Wednesday evening found Tremont Temple well-filled for a public meeting of the American Unitarian Association, at which the speakers were Rev. Elmer S. Forbes, Sec'y of the Department of Social and Public Service, who spoke of "The Social Service Activities of our churches:", and Dr. Charles W. Eliot, who spoke most sanely and with rare felicity of "The Wise direction of Church Activities Toward Social Welfare."

Thursday contained many sorts of annual meetings of divers organizations and interests, which cannot be treated of in detail because of their multiplicity. At the Unitarian Historical Society, Rev. Henry G. Spaulding spoke of "Harvard College and Divinity School of Fifty years ago". At the "Fellowship for Social Justice" many things were said that would make a good story, but nothing radical done; the Alumni of Proctor Academy had addresses by Rev. Julian C. Jaynes and Rev. Edward Cummings: the Post Office Mission workers compared notes at Channing Hall, and the Alumni of the Meadville School ate luncheon together at the South Congregational church. In the afternoon the Temperance Society met at King's Chapel,and the Young Peoples' Religious Union held a wideawake meeting at the Second Church, which was followed by a most interesting evening meeting at which Rev. Messrs. A. D. K. Shurtleff , Henry W. Foote, and Henry H. Saunderson spoke.

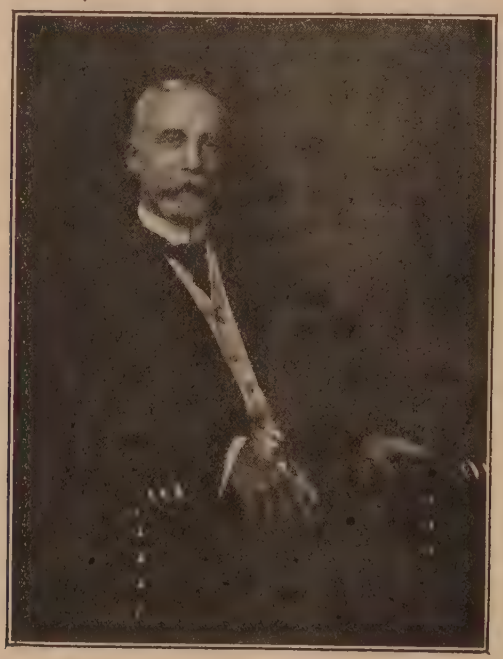
And Friday was devoted to the Unitarian Sunday School Society. We go to press too early to make our account of that, or of the festival that followed, exactly historical: but if every body kept his promise, and time held out, this is what happened:

10:30 a. m.—Reading of Directors' Annual Report by President Edward A. Horton, followed by discussion, election of officers and business. After which addresses were given by Prof. George A. Coe, Union Theological Seminary, New York City: subject, "A Psychological Point of View for Teachers of Religion;" Prof. Edward P. St. John, Hartford School of Religious Pedagogy: subject, "Place of Story Telling in Sunday-School Work." Questions and discussion.

2 p. m.—Rev. Henry F. Cope, Secretary of Religious Education Association; subject, "Education for the New Day;" Mrs. Clara T. Guild, Dean of Tuckerman School; subject, "A Training School and its Possibilities;" Rev. F. L. Masseck, Secretary of the General Alliance of Workers with Boys; subject, "Special Work for the Boys." Symposium, "How to Promote Religious Education." 1. Rev. W. H. Ramsay, Wellesley Hills, Mass.; subject, "The Sunday School and the Adolescent;" 2. Rev. S. R. Maxwell, Greenfield, Mass.; subject "What the Minister Can Do;" 3. Rev. A. P. Reccord, Springfield, Mass.; subject, "What Helps and What Hurts the Sunday School."

Of course this recital of a week's doings is absolutely meagre: and we have left out many things: among them the devotional services at King's Chapel in the evening, and at the First church in the afternoon; the delightful ministration of the hospitality committee, and the meetings of organizations not distinctly allied with our body—noblest and most inspiring, perhaps, was the "Parker Meeting," of the Free Religious Society, Friday. All in all the meetings were animated by a cordial and preeminently co-operatiive spirit. The things that all

men could not agree upon gave topic for much conversation and exchange of frank opinions in personal intercourse: there was no deadness of inertia hanging over the meetings: but on the whole the spirit of all was wholesomely alert, tolerant, and comradely. Much was said perhaps, of "young men's radicalism" but "the young men" were taken with good natured seriousness even by those, who could not agree with them,—and nobody about seemed afflicted with over-much "old-agedness"—to the hurt of a progressive cause.



The New President of the Unitarian Sunday School Society

WE have always insisted that a peculiarly significant part in the out-working of the destiny of liberal religion rested with our Unitarian Sunday Schools, and specifically, of course, with the Unitarian Sunday School Society which is their national organization. For 18 years the leadership of this organization has devolved upon the Rev. E. A. Horton, whose teeming enthusiasm, and resourceful versatility has imparted to the work a zest and heartiness of *esprit de corps* for which we must all rejoice. Impaired health has made it necessary for Mr. Horton to resign from his office however, and at the annual meeting held in Boston Friday, May 27, the Rev. William I Lawrance of Winchester, Mass., was elected his successor.

We esteem this choice very fortunate for our Sunday School cause, for Mr. Lawrance is peculiarly well equipped, by experience, temperament, and gifts of mind and heart, to bring into the work the highest quality of leadership.

Born in Ohio in 1853, and having his early home at the seat of Antioch College, he received his public school and college training there and in 1885 entered the ministry of the "Christian" church. In this fellowship he served pastorates at Dayton and Bellefontaine. But in the latter place the conviction grew upon him that he did not honestly belong with this denomination,and he withdrew from denominational ministry to become Chaplain of the Ohio Reform School for Boys, and Superintendent of Instruction for the same institution. Then for a year he became the head of Miami Valley College, Springfield, Ohio. But he had by this time reached the conviction that his place of service was in the Unitarian ministry, and in 1882 he entered the Harvard Divinity School, from which he was graduated in 1885.

His first pastorate was at the Third Religious Society in Dorchester where he served six years. Then he entered into the novel and interesting experience of a Unitarian "missionary" in Japan, if indeed that word properly designates the rational method of religious co-operation and fellowship which made our Unitarian gospel so peculiarly welcome to the thoughtful people in Japan. Associated here with Clay McCauley, perhaps their most notable achievement was the establishment of a "School of Higher Interpretations," or Divinity School, in which Mr. Lawrance served as professor of Biblical Interpretation and Christian History.

But ill-health made it necessary to leave this interesting field of great service and return to America, where he soon was called to the pastorate of the church at Meadville, Pa., where he served four years: then Winchester, Mass., tempted him away, and for eleven years he has served there with marked success.

But wherever he has been, from the very first, Mr. Lawrance has taken peculiar interest in Sunday School work, and has especial success in this phase of his ministry. In 1905 he was elected a Director of the Sunday School Society and recently had been appointed its Field Secretary. Indeed, he belongs to a family gifted in this work. One brother,Marion, a layman, is the executive officer of the organized Sunday-Schools of North America (International Sunday School Secretary) and one of the most conspicuous leaders in this great interdenominational interest while other members of the family have been prominent in Sunday School work, though only Mr. Lawrance himself has found his way into the Unitarian church. But he is able thus to bring into our work a wider range of view and larger body of experience, than could otherwise be his. A master of system, alert minded, and resourceful of method, tireless in spirit, and with an eager consecration of loyalty we may expect a new chapter of denominational progress to open with his leadership in this all important branch of activity. For Mr. Lawrance combines the gifts of a forceful and attractive speaker, a trained organizer, and a man of sincere spiritual and religious earnestness, to rare degree. Rather conservative than radical in theology, he is yet progressive in temperament and broad ranging in sympathies—and he has a way of making people like to work with him,—and work hard: which is the triumph of successful leadership.

———o———

Publisher's Notice

The Postoffice Mission Workers are asking for sermons and tracts to be used in their work. To this end the publishers of the Unitarian offer to put in booklet form any article or sermon appearing in this magazine for the sum of sixty cents per page per 1000 copies, forty cents per page per 1000 copies where 2000 are ordered, size of page 3½x6 inches. This price is very little more more than cost of printing, but we make this offer to help along the cause, believing great good can be accomplished in this way.

———o———

He who fears death dies every moment he contemplates it. The unafraid die but once.—*John the Unafraid.*

Are We a Church?

THE stimulating and graphic account of the work of our churches in the Rocky Mountain States, which appears in THE UNITARIAN for April has at least put certain problems squarely before us. Its author has not made any attempt to evade certain issues which to him seem all important. With his frankness and freedom of utterance for a model, perhaps he will allow a layman in that "East" whose effeteness is so broadly assumed and stated, to try to state the case for liberal religion in a community so unfortunate as to have traditions and a bond of union with the past. We are not altogether unaccustomed to the charge that our civilization is a spent civilization: indeed, some of us, even in the East, are aware of that fact. We need only the testimony of our own experience to tell us that. We are not at all hurt by the repeated charges against our conservative leanings. Further, when articles like this one appear, which seem to draw a sharp line of contrast between the old and the new, and introduce the unhappy issues of sectionalism, we generally note that the issue is forced by those who have come out of the older tradition, and who are working along new lines. This is natural enough and quite to be expected. But there is an unnatural element in some of this sectionalism (as it seems to me) which sets up the standard of the uncompromisingly new idea and sounds the slogan of repudiation against all that is held sacred in more conservative circles: that unnatural thing is the tendency to matricide. The term is a vigorous one, but hardly more vigorous than the statement of our friend from the Rockies.

Liberal religion in the West, it appears is characterized by two distinct and vitalizing principles: first, the repudiation of all semblence to traditional Christianity, in word and deed, in belief and worship; second, by the complete assimilation of religion into the panacea of a political Socialism. The two are not exactly sequential, to the mind of the easterner, but they seem to be, by some alchemy of reasoning, made quite interdependent in the Rockies. If we may give credence to the writer in question, as I am sure we may, this is coming to be the recognized program of our churches in his district. Well, if that be the case, we must accept the facts, and hope for the best.

But if our friend proposes to set up any such standards for the liberal churches of the country at large, he must be informed that he is reckoning entirely without the fundamental demands of human nature, the inevitable laws of heredity, and the universal principles of religion. The author of these lines is rising to strenuously insist on a hearing for just those things which our western friend holds to be the very mark of dissolution. Let us be specific and take up the points he has raised. He avers that many of our eastern churches still hold to the traditional usage of communion, baptism, ritual, etc.; he complains that we still continue to use the very questionable words "Christ" or "Jesus Christ" in referring to our Master, and that this is essentially an concession to trinitarianism; in striking and hopeful contrast to the usages of the east, he notes with satisfaction that the western "churches" resemble in no particular houses of worship; rather, they look like halls or theatres; not even pulpits are to be in vogue,—the platform alone is the ultimate ideal.

The platform! That is the secret of the whole matter! Our friend has raised a question larger than he intended. Are we to be a church? That is the issue involved in the larger discussion which his letter opens. Now if political socialism, or any other ism is to be our function in the world, let us indeed repudiate all pretention to being an ecclesiastical body; let us first of all repudiate the ministry; let us suspend all

attempts at worship; let us bar from our new "platform" every reference to religion, to the problems of faith and life and reality, and give ourselves up to the discussion of the political problems of the day. But if we propose to be a church, let us be a church! Further, let us be a part of the Church,—the Church of Christ, if you will, the Church universal and triumphant, which is and has been and shall be the home of souls and the visible temple of God in human society.

I have no wish to evade the issue. I will be as frank as our friend. He sees the glorious future of Unitarianism in terms of almost complete repudiation of all traditional Christianity: I see a future more glorious in a new and vital allegience to what he proposes to set one side. I believe in a church,—The Church the apostolic, historic Christian Church—the holy catholic church. I believe that church to be the highest and best of human institutions; I believe that the best welfare of human society is wrapped up in that church; in spite of the schisms and controversies which have rent her and tyrannies which have taken her into bondage again and again, I believe in her as both potential and actual. Further, I believe that the realization of her potential value in society is still before us, that we are only just becoming aware of her in a new and vital apprehension.

Why am I, so keen a churchman, a Unitarian? Why am I not a Roman Catholic or an Episcoplian,as I ought to be? (I anticipate the question.) Because I am a free man, and I believe with all my heart and soul in the freedom which is our proudest heritage,—the freedom in which my Rocky Mountain friend and I can meet in a common ground of fellowship. I am not only a free man, but I use my freedom: I will yield the palm to no man in the matter of liberality of belief. I glory in the scientific critical spirit; I enter heartily into the broadest interpretations of religious problems; I accept truth from any and every source. But because I take this attitude, is that any reason why I should not be a churchman? Because we, as Unitarians, have achieved freedom from dogma, is that any reason for renouncing all our heritage of Christian tradition?

Religions are not made in a day. Religion is an ethical and historical fact, a as well as a personal prediliction. We can no more throw off our relationship with the past than we can escape our physical relationship with our ancestors. But it is not merely our general indebtedness to the past that I wish to urge: our progressive friends will hardly give ear to so reactionary a contention as that: it is a present and vital opportunity which I see. Unitarianism, because it is the one branch of the Christian Church today which is free to follow new light and to disencumber itself of dogmas and forms which are no longer vital, stands in a position of strategic responsibility. That responsibility involves two divergent tendencies. On the one hand we must face the fair question of the moral and ethical needs of the day. In this, I will say, I think our western friend has made a distinct advance upon the cold-storage type of morality which has been too typical of many of our too respectable churches. He has at least found a moral message which is active and perhaps constructive. But that does not solve the great problems. There is a larger sphere for our church than that. Religion is more, much more, than a mere social propaganda, however timely that may seem to be. Religion is a universal need, and the need must be supplied by religion. Here we come back to our mooted question.

The demand for freedom of belief, for up-to-date and frank acceptance of findings of the critical spirit, is wide spread. It is in no sense peculiar to us. But the frank acknowledgement of the demand is peculiar to us. When men and women come to us, as they will come, in increasing numbers, asking for bread, shall we give them stones? There are certain fundamental instincts of the human heart which are as universal and as persistent as anything human can be, which no mere negation of dogma nor any social ethic, however fine and high, can ever satisfy. The great demand for

worship, and the instinctive turning to habitual means of worship are not to be overlooked. We shall slight them at the cost of our own existence.

Our friend objects to communion and baptism and ritual? Well, those are offices which are consecrated in the experience of the whole Christian Church throughout the ages, and, indeed, in the experience of the whole human race, since history began, and before. What we really need is not less of them but more. Sacramentalism and ritual, the physical symbol for the half-perceived spiritual reality, are not, as we are told, outworn and devitalized habits of mind: they are eternal necessities.

To admit that symbolism is a permanent necessity in religious worship is to accept the most patent of facts. That admission does not in the least qualify our own interpretation of the symbol which may be what each individual soul chooses to make it for his own spiritual nourishment. There is the worship of work; there is the worship of good living; there is the worship of high thinking; there is the worship of aspiration and desire; but none of these can ever wholly take the place of worship as a social discipline in the consecrated means of public assemblage for the common act of open and concerted praise and prayer according to established forms. Such a practice is not and need never be in the slightest degree detrimental to the most radical thinking or belief. It is merely a frank concession to a fundamental need, and a need for which nothing else can, with impunity, be substituted.

That traditional Unitarianism has fallen into terrible habits of neglect and contempt in this there is no doubt. Perhaps our friend is thinking of the atrophied forms, without meaning and without heart, which have too often characterized a Unitarianism whose boasted freedom has been shown principally in coldness and haughty reserve towards God and man. It might not be too much to say that even the socialistic "platform" were to be more desired than that. Any thing is better than the pallor of death. But if our friend means to imply that religious worship, embellished with an art which is the embodiment of beauty of holiness, and made catholic by the universal language of Christian symbols, symbols which can never be the property of any one sect,—that such a worship is dead and useless, he must be respectfully referred to some of our churches in the effete East, where people are coming with revived interest and catching the vital contagion of a spirit of worship which is in spirit and in truth and which is not only free but Christian.

We cannot evade the great moral problems of the day, and no sane man today will scoff at socialism. We will differ somewhat in our acceptance and interpretation of the term; we will differ even more in our attitude towards the thing itself; is it too much to demand that we may still be allowed a certain latitude of belief regarding economic and political questions? At all events, when we shall have ceased to practice public worship, as such, we shall have renounced our right to the name of a church. The function of the Church is to leaven human society, under all political conditions. Given the right support she will infuse into men the kind of love and righteousness which will make all social reforms easy and prompt. But it is the souls of men and not their immediate political problems which is her first concern. Social justice will follow in the wake of individual righteousness, and nowhere else. Individual righteousness can be depended upon to grow to meet new social needs, if only the freedom of the truth be guaranteed.

There are two movements afoot in the world today which point to the certain triumph of that Church which our vision presents. Both of these movements are as yet "in the air." But they are none the less vital and real, and the future is with them. If any Unitarian will procure and read a little book from our American Unitarian Association Press,— "A Free Catholic Church", by Mr. Lloyd Thomas, he will get a thrill of real Christianity which is wholly in touch with the most advanced thought of the day, philosophical and ethical, and retaining a most vital sense of what protestant churches have lost,—the oneness of the Church,

and the catholic ideal of Christianity. I am insisting on the word "catholic" for a definite reason. It has in itself an answer to the very problems that beset our western friend. The second significant movement is that great and glorious outburst in the church of Rome which is commonly known as "Modernism." Anyone having even a small familiarity with that movement will understand me when I say that it is perhaps the most vital religious movement afoot in the world today. With a firmer grip on the intellectual problems of the religious life of today than any of the so called liberal churches, a more poised and daring radicalism, and with a balancing sense of the Church as a social institution and not an aggregation of individuals, (this is the great and lasting point of all catholicism), this movement, albeit under the heel of a reactionary tyranny, has yet the promise of a vitalized and modern Christianity, fitted to the needs of the modern life and thought. It has dared to approach the social questions which protestantism has never dared to face, but it has kept itself aligned with those permanent ideals which are above all temporal questions. And because it is catholic in ideal and so free from all sectarianism, which has been the source of the impotency of protestantism as a moral force, this movement can enlist all men of liberal faith who yet feel the instinctive yearning for the Church.

I mention these movements in order to show that the future holds for us, not another disruption, but a reuniting of what has been torn apart. In the future, worship will not be the alternative of social justice, nor will freedom be gained at the price of beauty. Not only pulpits, but chancels and altars with every accompaniment of consecrated worship shall be the rule in the House of God. When the walls of disruption have been torn down and the Church is conscious of Her own identity with every forward movement among men, we may then worship in a fullness of meaning hitherto unknown, and work under the aegis of a Church which is not only free but Christian and Catholic.

LAYMAN.

"Beautiful Idaho"

By REV. THOMAS CLAYTON, FROM BOISE, IDAHO

After ten weeks' sojourn in this section, I can most heartily subscribe to the above caption, which is found on all the advertising matter emanating from this locality,

I reached Boise in a deep snow, and some sharp weather; and it was two or three weeks before I wanted to answer the question, "What do you think of Boise?" For the Boise-ites are very proud of their fine city, as they may well be. It is laid out on quite a metropolitan scale; which to me, (after the said weeks) is only what may be expected in the near future. There is an air of importance about the place that impresses you very quickly a confidence in the people which is very contagious. The streets are wide and straight, well planted with fine shade trees, well paved, and carefully sprinkled all through the dry season. The buildings are substantial, and show that wealth and prosperity have already come to Boise. The churches and public buildings, and notably the public schools, are beautiful, and speak volumes for the intellectual and religious spirit of the State Capital.

The people I have met are of an unusually fine type. They average very high, in physique, intelligence, and everything that marks the bearing of our best American citizenship. They are I am told some of the choicest people of the Middle West, who have been attracted by the very great opportunities created by the marvellous irrigation plants springing up all over Southern Idaho. And Southern Idaho means a territory larger than Pennsylvania or New York State, full of some of the most fertile soil in America, blessed with an ideal climate, and the brightest skies.

Our church building in Boise, cannot be said to do us credit. It looks so paltry alongside the fine structures built by the other denominations, who seem to have a better idea of the strategic importance of the city than we have had heretofore. But it was built during the year of panic, and should disappear with that dark experience. While I

write this, the teams are scooping out the soil on the next (corner) lot for an apartment house. This lot by all means should have been ours. Hereafter, we shall have to buy some other corner, and should secure it at once, as values enhance so rapidly. I leave to Mr. Brown the Dist. Secretary, to tell what the results of my trip have been. I only want to express my opinion of the work that the right man can do at Boise. Up to the present, many of the most influential citizens, who are quite liberal, have not been interested in our cause. The time is ripe to gather them in. They stand ready to welcome the man who fits the field. Boise is the centre of Idaho life: bound to be so for all time. All Idaho is proud of Boise. From this place, I can see a large number of openings that are coming to us in the next five years, if only we are ready, and the man at the centre (here), has the spirit and ability for the work. So convinced am I of this, that I appeal to the denomination at large to interest itself especially in this church, because of the exceptional opportunity we have here. Do not let it go to waste. Towns and cities are springing up all over the state, every year. Sage brush, then irrigation, then a city with paved streets, and all modern improvements as water and electric power, in one, two, or three years, at most. That is the common history. It has ceased to have more than local interest, because it is so general an experience.

I was favored by the general agent of a Pittsburgh Co., known as the Twin Falls Northside Investment Co., to the extent of a cordial invitation to visit him, and the territory which is irrigated by the company, which I was glad to do. After a trip by R. R., autos, and carriages, of nearly 500 miles, I can say that "Miracles" seem to be of the present rather than the past. These men build empires with the same composure that some of us eat our meals. Think of irrigating a territory with one great canal, extending over 100 by 50 miles! Of soil as rich as any under the sun. Cutting it up into farms, upon which people come out in fine clothes, built little shacks, and start in to clear off the sage brush, and plant a crop; without stopping to add the least finishing touches to their tiny homes. For there is a chance for a crop, and the general opinion seems to be, that two or three Idaho crops pay for the farm in full. The possibilities of a year seem greater here than in any place I have lived; and I lived nine years in Pittsburgh

Besides its supberb climate and bountiful fertility, Idaho has some of the grandest and most picturesque scenery in America. The "Thousand Springs" worth going a thousand miles to see, the Shoshone, and Twin Falls, the pretty Blue Lakes, besides the hundreds of miles of fine scenery along the great Snake river, and its tributaries, all these I have seen and admired, and wondered why so little has been said of their beauty. The Mountain scenery, *I have not seen, in Northern Idaho,* I am told is also very fine indeed. But then I have exhausted so many superlatives on this article, some of your readers will be asking if I am not a land boomer, or some one with a tract to sell. I am neither a land or church owner in Idaho; nor do I get anything for this "effusion." As a visitor, I was asked to give my impressions by the Editor of this magazine; here they are! Take them for what you think they are worth! only— keep your eyes upon Idaho, and Boise, as offering us a grand field for Unitarian endeavor.

———o———

An Appeal from Montego Bay Unitarian Lay Centre

To the Editor of The Unitarian:

Dear Sir:—I wish to bring to the notice of your readers the Montego Bay Unitarian Lay Centre working under the supervision of the American Unitarian Association.

The Centre has needs concerning which I shall be pleased to write to any interested enough to do me the favor of enquiring, but the following is urgently needed and for help in this direction I feel justified in making a public appeal.

A public lending library has been started in connection with the Centre.

Books—religious and secular—are required. A volume from each of your readers would be I think a valuable addition. I appeal to each who read this attempt to popularize the Centre, by sending on to me as early as possible at least one suitable book. I also invite enquiries as to the results of our attempt thus far.

Thanking you for courtesy, I am,
E. E. Brown,
Lay Leader.
Montego Bay, Jamaica, B.W. I. Apr. 4th.

Theodore Parker

Commemorative Services by the New York Liberal Churches

These services were held on the evening of May 8, in the Church of the Messiah, 34th Street and Park Avenue. Rev. Thomas R. Slicer, Pastor of All Souls', presided, and the music, inspiring and appropriate to the occasion, was rendered by the choir of All Souls'. Dr. Collyer made the opening prayer, and the first hymn sung had been especially composed for the occasion by Rev. Theodore C. Williams. The closing hymn was Parker's own, "O Thou Great Friend to all the sons of men."

Mr. Slicer introduced as the first speaker Dr. Samuel McChord Crothers of Cambridge, who spoke on "Theodore Parker, the Thinker and Scholar." The present is a time of specialization: the scholar now devotes himself to some definite specialty —makes contribution through original research. In this sense Theodore Parker might have been a scholar, but certainly he was not: but in the older sense he was a great scholar. He was of the class of men who learn without satiety and teach without getting tired. And he was a thinker: he accumulated facts in a wonderful way, and laid hold tenaciously of a few divine ideas. The life work of Theodore Parker was preaching: he was a preacher first, last, and always, but a preacher who felt that his first great task was to be a clear and consistent thinker. This he was; and at the same time undaunted courage was characteristic of the man,—a courage which was joined with a profound piety. He did that which always characterizes the real thinker: he went beyond the conventional and the institutional, seeking the real reason, standing loyally by his convictions, and courageously declaring them. He sought to discover what was the divine order, and, when he felt he had found it, kept step with it. Of the three classes of thinkers whom Dr. Holmes describes, he belonged to the last and highest,—the thinker who not only can see the relations of things but has an intellect that is open to the sky and sees the heavens.

Dr. Frank Oliver Hall of the Church of the Divine Paternity (Universalist) next addressed the meeting, on "Theodore Parker, the Preacher." He discussed, and illustrated by the characteristics of the most noted American preachers and other orators, the way in which they matched, or differed from, the Frenchman whose motto for the orator was: First, action; second action; third, action. But this has not been the universal rule. Some of the great orators of the world have been great actors: some have scarcely moved a muscle. John B. Gough acted all over: every sentence he uttered had its appropriate gesture. Wendell Phillips had but one gesture, Dr. Hale used none, and Theodore Parker occasionally struck a stroke with his hand by way of emphasis, but his body scarcely moved. He was in no sense an actor. Most great orators have been extemporaneous speakers, using no manuscript, and Col. Higginson claimed that the most successful speaker should let not a scrap of paper come between himself and his audience; Phillips Brooks swayed the multitudes that listened to him with a torrent of impetuous speech, extemporaneously uttered; while Parker always read his carefully prepared sermons, written out in full. He was a small man, who bent forward as he spoke, and his was not an impressive personality, but evidently he was one of the greatest preachers of his own or any other time. Frothingham says he was a greater preacher than Chapin or Beecher or any other of his time: the preaching of no

one else in America was so effective. We need not elaborately speculate on the sources of his power. First and foremost he was a lover of the truth: he so expressed it, so showed his devotion to it, that every listener recognized this fidelity to it as he conceived it, and his appeals struck deeply into their hearts and consciences.

Rev. John Haynes Holmes, junior pastor of the church in which the services were held, read a noble poem on Parker, which we shall later publish.

The closing address was by Rabbi Stephen S. Wise of New York City, who said that Theodore Parker had been the subject of his morning discourse. He discussed "Theodore Parker as a Reformer." In his view he was the greatest religious and moral teacher of the Western world,—not the greatest theologian, not the most eminent moralist, but the foremost ethical teacher of the Western world. He measured up to the lofty standard of the Hebrew prophets; he knew the difference between the transient and the permanent in religion, he did not accept authority for truth, but truth for authority. He made the religious life richer by rationalizing it, by remoralizing it, rehumanizing the religion of his day. He was great in thought: he saw clearly, and he spoke truly the result of his thinking. He was a passionate lover of freedom: he first gave substantial expression to the conception of government which Lincoln expressed at Gettysburg, declaring that it should be by all the people, for all the people, for the sake of all the people. To the church he made a noble contribution: he broke its shackles, and left it free. He lifted up the Bible's God: he combated these who sought among its texts a defence of human slavery. Theodore Parker was the greatest preacher of his day because he rendered to the age the inestimable service of speaking with clearness, distinctness, power, and courage of the sins of his time, so that his name is linked indissolubly with the great program of social reform.

Rabbi Wise dwelt at some length on the antagonism between Parker's attitude towards slavery and that of the church of his time generally; on his criticism of the treatment of criminals and of the insane; on his declaration that poverty was a barbarism, with all that that implied as bearing on social conditions; on his ostracism by even the Unitarian churches of the Boston of the fifties, the hesitancy shown even in sending a message of sympathy when he was fatally ill in Florence.

The audience at this memorial meeting was large: it filled the auditorium to the very extremities of the ample side galleries. An offering was taken for the benefit of the fund for the preservation of West Roxbury meeting-house.

New York G. R. B.

Isles of Shoals Unitarian Summer Meetings and Sunday-School Institute

Summer Meetings July tenth to seventeenth Sunday-School Institute July eighteenth to twenty-second.

Program.

The general topic of the morning will be, "The Essential Faiths of the Modern Man."

Sunday, July 10 11:00 A. M. Religious Service with Sermon by Rev. Lewis G. Wilson, Cambridge, Mass.; 8:00 P. M. Religious Service with Sermon by Rev. Adelbert L. Hudson.

Monday, July 11 9:15 A. M. Morning Worship in the Stone Meetinghouse, conducted by Rev. Chester A. Drummond, of Somerville, Mass.; 10:00 A. M. Address : I. "The Divine Fact of Human Nature," by Rev. John Mills Wilson, of Lexington, Mass. 8:00 P M. Lecture: "Mark Twain," by Rev. Fred R. Lewis of Hopedale, Mass.

Tuesday, July 12 9:15 A. M. Morning Worship in the Stone Meetinghouse, conducted by Rev. Daniel Roy Freeman, Braintree, Mass.; 10:00 A. M. Address: II. "The Essential Faith in God," by Rev. Frederic Gill, of Arlington, Mass.; 8:00 P. M. Lecture: "The Mask and the Altar", by Rev. Henry Wilder Foote, of Ann Arbor, Mich.

Wednesday, July 13 Y. P. R. U. Day 9:15 A. M. Morning Worship in the Stone Meetinghouse, conducted by Rev. A. H. Robinson, of Newton Centre, Mass.; 10:00 A. M. Meeting under the auspices of the Young People's Religious Union. Address: III. "The Principle of Growth in Religion," by Rev. Sydney B.

Snow, of Concord, N. H.; 12:00 M. Reunion of Young People's Religious Union delegates and members at the Hall.; 8:00 P. M. Lecture: "The Religion of the Common Life," by Professor Charles Zueblin, of Boston.

Thursday, July 14: 9:15 A.M. Morning Worship in the Stone Meetinghouse, conducted by Rev. Samuel R. Maxwell, of Greenfield, Mass.; 10:00 A. M. Address: IV. "The Ethical Focus of Religion," by Professor Ralph Barton Perry, of Harvard University; 4:00 P. M. Conference of Women of the National Alliance.; 8:00 P.M. Lecture: "Theodore Parker," by Rev. John Haynes Holmes of New York.

Friday, July 15: 9:15 A. M. Morning Worship in the Stone Meetinghouse; 10:00 A. M. Address: V. "The Persistent Significance of the Christ Ideal," by Rev. Joseph H. Crooker, D. D., of Roslindale, Mass. 11:00 A. M. Annual Meeting of the Isles of Shoals Summer Meetings Association; 8:00 P. M. Concert.

Saturday, July 16: 9:45 A.M. Morning Worship in the Stone Meetinghouse, conducted by Rev. A. W. Clark, of Schenectady, N. Y.; 10:30 A. M. Address: VI. "The Essential Immortality," by Rev. Richard W. Boynton, of Buffalo, N. Y.; 8:00 P. M. Address: "The Use of Pictures in Religious Instruction" (illustrated by stereopticon), by Miss Frances M. Dadmun, of Winchester, Mass.

Sunday, July 17: 10:00 A. M. Communion Service in the Stone Meetinghouse, conducted by Rev. William I. Lawrance, of Winchester, Mass.; 11:00 A. M. Religious Service with Sermon by Rev. Richard W. Boynton, of Buffalo, N. Y.; 8:00 P. M. Religious Service with Sermon by Rev. Thomas Van Ness, of Boston.

Isles of Shoals Sunday-School Institute July 18-22, 1910.

The Isles of Shoals Sunday-School Institute is conducted under the auspices of "The Isles of Shoals Summer Meetings Association" in co-operation with The Unitarian Sunday School Society.

The following courses for this season have been arranged:—

I. Rev. George R. Dodson, Ph.D., of St. Louis, will give a series of five lectures on "*The Psychology of Religious Teaching.*" Dr. Dodson is exceptionally well equipped to make this series one of peculiar value to Sunday-school teachers, and no more important work could be presented in a school of this sort.

II. Rev. William I. Lawrance, President of the Unitarian Sunday School Society, will give this year a series of "*Bible Readings on the Gospels.*" Every year the interest in this unique series of readings has grown, and the series of this year will present, perhaps, a more vital and interesting scope of inspiration than either of those of preceding years.

III. A daily *Conference on Sunday-school Methods* will give wide opportunity for practical application of essential principles of Sunday-school administration, reinforced by free exchange of actual experiences in typical Unitarian Sunday-schools.

IV. Rev. Alfred R. Hussey, of Baltimore, will give two significant lectures on "The Parables" from a new and interesting point of view.

V. Evening sessions will be devoted to addresses on various aspects of Sunday-school work and Bible illustration. There will be:—

Monday. "*Palestine*" (with steropticon), by Rev. Alfred Manchester, of Salem. *Tuesday.* "*The Passion Play of Oberammergau*" (with stereopticon), by Mrs. Caroline B. Lawrance, of Winchester. *Wednesday.* "*Boy Problems,*" by Rev. Joseph Adams Puffer, of Needham.; *Thursday.* Mr. Hussey will give the first of his lectures on "*The Parables.*" *Friday* evening will be devoted to social recreation and entertainment, a committee of young ladies having its program in charge.

The sessions of the Institute will open Monday morning with an address by Rev. Thomas Van Ness, of Boston.

For accommoaations at "The Oceanic" address Mr. George B. Davis, care of Southern Maine Steamship Company, Portsmouth, N. H.

For accommodations at "The Appledore," address Mr. H. W. Morse, "The Appledore," Isles of Shoals, N. H.

In any case: (1) *Send one dollar for membership fee* to secure reduced rates. (2) Send full name and proper prefix (Mr., Mrs., or Miss) of each member in your party. (3) State date and exact time for which rooms are required. (4) Send as promptly as possible, as accommodations are limited.

Many of us make long prayers for the poor; perchance it would be well to shorten the prayers and lengthen our service.—*John the Unafraid.*

The Unitarian Fellowship for Social Justice

Center and Circumference.

Religion has its center and its circumference. Its center is spiritual; its circumference is social. It roots in a divine reality; it radiates in human relations. At its center is spiritual strength; at its circumference is social service. At its source is a conviction of of God; sequence is a consecration to the cause of good. Religion is complete only when the joy within translates itself into justice without, and the soul at peace with itself and God seeks to establish harmony in the social organism of which it forms a part.

The Larger Self.

Upon the modern mind is being forced the truth of the social unity of mankind. Society is more than the aggregate of associated individuals. It is an organism, with many self-cells, each fulfilling its necessary function. Every man is inevitably and inextricably involved in the complex inter-relation of human life. Humanity is but his larger self. We are more than separate units, each living his own life, and fighting his own battles, and solving his own problems. We are each living the life universal, bound in bonds most real and strong to all our fellow-humans. This is the great lesson that men are learning today. This is the great fact that is being made the foundation for the new religious faith of the future.

The Fact of Injustice.

Another great fact, equally clear, is that of injustice in modern social and industrial life. It is an age-old evil, but with spiritual advancement we become more conscious of its significance and its shame. That injustice exists is very plainly evident. The exploitation of the worker and the oppression of the weak are not to be denied. That wealth is equitably distributed no one would dare to suggest. That the babes in the slums, or the children in the factories, or the toilers in the mills, are not really given a fair chance to develop the inherent worth and divinity within them is evident to every fair-minded and human-hearted man. However we may differ concerning the cause or the cure of injustice, we must certainly unite in the conviction that it realy exists.

Its Spiritual Significance.

The fact of injustice is spiritually significant. It is more than a social symptom of wrong. It is no mere economic or even ethical matter. It concerns us vitally on the religious side. Since health is harmony, and since harmony in human relations is absolutely necessary to social health, it becomes our imperative duty to do all that lies in our power to remove the cause of discord. The will of God concerning humanity must surely be that justice and equality shall be established. If to "do the will of the Father" is the essential condition of real religion, we cannot do otherwise than accept our responsibility and undertake our task.

The Unitarian Fellowship.

Out of this consciousness of relation has come The Unitarian Fellowship for Social Justice. Among the Unitarian ministers and laymen has been growing a conviction of personal responsibility for the existence and removal of social evils as the plain sequence of its religious principles being proclaimed from our liberal pulpits. It is purely an association of the spirit, pledging none of its members to the letter of any special reform or method. Its bond of union is a unity of purpose,—to do something for the establishment of social justice. The aims of this Fellowship may be thus stated:

(1) To develop the social side of religion.

There still prevails a purely individualistic conception. Everywhere is preached the necessity of getting into right relations with God as the prime essential. There needs to be made more strongly the assertion that right relations with

God can only come through right relations with one's fellow men. Salvation is preached too often and too much as being purely spiritual, separate, selfish. It needs to be preached as a social science, a preventive principle, an evolution or emancipation in which all must share. Worship has been defined as individual adoration of deity. There is needed now the truer statement that worship is that act of altruism whereby is developed the inherent divinity in mankind, Prayer has been said to be the petition of the individual for deific favor. The time has come when the emphasis must be placed on the power possessed by mankind to answer its own petition and to establish the Kingdom of its own prayer.

(2) To declare the need of justice.

Thus far the great word of religious duty has been "charity." To give alms to the poor has been deemed the supreme obligation, but we begin to discover that greater far is the word "justice." More and more it becomes the keyword. The Better Samaritan not only binds up the wounds of the disabled victim of industrial oppression, but organizes a posse to capture the thieves and so make safe the highway for future travelers. The wise philanthropist not only founds an institution for the care of the fallen but sees to it that such conditions exist that men shall be less liable to fall. Instead of salving the sorrows of mankind by charity, we will more wisely seek to remove them by justice. This is the fundamental purpose of the Fellowship.

(3) To undertake social responsibility.

Every member of the Fellowship feels a personal responsibility for both the cause and the cure of injustice. As a member of society, he is a part of the social system which denies equality of opportunity and reward, and as a member of society he is also responsible for his share of the social power by which alone the root-causes of injustice can be eradicated. Not to all has this consciousness come, and for the purpose of spreading it more effectively, those possessing it have formed The Unitarian Fellowship for Social Justice. It is recognized that an individual sense of responsibility is absolutely essential to real reform and permanent advancement, and by association it is believed that this consciousness may be more strongly felt and more widely spread.

(4) To study the causes of social inharmony and injustice.

We owe it to ourselves as well as to society to study out the root-causes of evil conditions. It is not fair to yield to one's first impulse to place the responsibility for conditions entirely upon the individual, imputing poverty to intemperance or unthrift, or a criminal act to a vicious motive. It is necessary to take into account all the social or industrial causes that helped to create the conditions. The Fellowship seeks to make this study, setting aside all prejudice and pre-judgment, and endeavoring to discover the social cause of wrong.

(5) To hearten each other for the struggle for justice and brotherhood.

There are many Unitarian ministers to whom has come this new conviction of social evil and responsibility. Usually, it is difficult to voice oneself fully in regard to the principles of industrial right without coming into conflict with the prejudice or opposition of the pew. The man who consecrates himself to the larger work of religion in the attempted establishment of the kingdom of heaven upon earth has been more or less oppressed and sometimes even persecuted It means, therefore, a great deal to have at least the sympathetic backing of others who are comrades in the same cause. Such fellowship tends to strengthen one's purpose, stimulate one's zeal, and be the saving factor in a time of supreme stress. The Unitarian Fellowship seeks to give this sympathetic support to all who are endeavoring in any way to express the principles of social justice.

———o———

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully as we can.—*Henry VanDyke.*

The Modern Church

Conducted by REV. JOHN HAYNES HOLMES

IN the last number of THE UNITARIAN I discussed some of the reasons why the "socialized church" was to be classified, as Dr. Devine classified it in a recent editorial in the "Survey," with the abolition of poverty, the control of infectious disease, the establishment of normal standards of living, as one of those "beatific visions of the millennium to be," the realization of which is only to be expected in the dim and distant future. Two of these reasons I defined as (1)—The evil of denominationalism; and (2) the "other world" conception of religion.

As a third reason, in addition to these two, for the indefinite postponement of the hope of a "socialized church," I would name that astonishing delusion which has persuaded the church in all ages to assert that religion properly speaking, has nothing to do with political or industrial or social questions of any kind. This idea has its root in the fallacious distinction which has always been made in the theological mind between sacred and secular, and which has consigned to the especial care of the church the one, and absolutely removed from its control —or even interest—the other. The church, it has been argued for ages past, has to do with spiritual and not with worldly matters. It has its sacred book —all others are profane. It has its holy day—all others are common. It has its one definite field of sacred work—all others are secular. Assiduously preserving the Sabbath from profanation by open libraries or museums or theatres, the church is indifferent to the profanation of the other six days in the week by criminal political transactions, scandalous business deals, and inhuman conditions of labor. Tireless in lifting up its voice in denunciation of failure to attend divine services, or indifference to the creeds and the sacraments, it is silent about underpaid and overworked women, the working of children to death in factories and mines, the monoply of the necessities of life, the abomination of a protective tariff, the social iniquity of private ownership of public resources and utilities.—The church has always been, what Theodore Parker found the church of his day to be, wholly apart from the real experiences of men, wholly absorbed in the artificial problems of its own narrowly prescribed ecclesiastical life. "Look," he said, "at the churches of this city; do they lead the Christian movements of the city—the peace movement, the temperance movement, the movement for the freedom of man, for education—the movement to make society more just, more wise, more good—the great religious movements of the times? Not at all!.....What clergymen tell of the sins of Boston—of intemperance, licentiousness? who of the ignorance of the people? who tells of the causes of poverty, and thousand-handed crimes? who aims to apply Christianity to business, legislation, to all the nation's life? who of them lays bare our public sins as Christ of old?"—It would seem as though religion, properly speaking, entered into every relation of human-life. It would seem as though anything which affected the life, liberty, and happiness of the individual constituted a religious problem. It would seem as though any social condition which ruined a human body, wrecked a human mind, or corrupted a human soul, called for the very vital interest of the church of God. But apparently priest and layman will not have it so. The typical minister and the typical churchman are as much scandalized at the attempt of the church to deal at first hand with problems of public life as Lord Melbourne of England was scandalized a century ago when he chanced to hear a minister speak strong words about some of the prevalent sins of the private lives of the men of that day, and is reported to have said, "Well it has come to a pretty pass when the church presumes to interfere with the

private life of the individual." We have come to the point to-day, thank Heaven, when we realize that the church is very vitally concerned with every simplest virtue or vice of private life, that it has a right to rebuke the sins of which men may be guilty in private relations; and it is now time, that we come to see that what is true of private life is equally true of public life. If it is not the business of the church to concern itself with the ills from which human society is suffering, then it has no business to transact. If it is not the duty of the church to fight the good fight for justice and good faith in the world of every day affairs, then it has no duty to discharge. If it is not the task of the church to redeem little children from cruel toil, helpless women from inhuman conditions of labor, society at large from political corruption, the great mass of men from the exactions of private monopoly, then it has no task of redemption to fulfill. The "Evening Post" of New York city had the right idea when it asserted, a few weeks ago, in reference to the splendid fight in the city of Rochester and vicinity against Boss Aldridge, "The churches of Rochester have a solemn duty to perform in this momentous political crisis." President Woodrow Wilson, of Princeton University, spoke truly when he said, in an address before the students of the General Theological Seminary of New York, "The church in its teaching must contribute to the solution of our bewildered social conditions. It is the duty of the church to supply what society is most eagerly looking for—standards of revolution." We shall have a socialized church just so soon as the church realizes that everything is sacred, and that every human relation, public or private, presents a religious problem; that in a far truer sense than the phrase has ever yet been understood, its field is the world—the world of toiling, suffering, down-trodden, bruised, and dying men, women and children. Theodore Parker was the real prophet of the socialized church when he said, "I am a minister of true religion, therefore I have not only preached on the private individual virtues, but likewise on the public social virtues, that are indispensable to the general welfare. And this work has brought me into direct relations with the chief social evils of our day."

(4) More serious, perhaps, than anything that we have yet considered as a reason for the indefinite postponement of the true ideal of the socialized church, is the lamentable fact that the church to-day, in the Protestant world, is an institution dominated very largely by that section of society which is responsible for the social injustice of our age. The men who are the creators of the conditions which constitute our modern social problems, or at least the beneficiaries of these conditions, are often the men who sit in the pews of the churches, and pay the salaries of the ministers. Looking upon his congregation, the typical Protestant clergyman surveys not a cross-section of society, but only one little segment thereof;—and that segment the one which is identified with those "new varieties of sin," to quote Prof. Ross's phrase, which are to be distinguished from the old varieties of sin by the fact that they are public and not private in their nature. The minister to-day finds no difficutly in swinging his church into the fight against the liquor traffic, for the reason that the saloon keeper and the beer brewer do not usually go to church; but it is a different problem when he attempts to tell what he thinks, or ought to think, about the employer of child labor, when that employer is sitting right before him and listening to his words. Any minister can criticise the trades unionists and denounce their violence, since the laboring man is not a contributing member of his church; but he finds himself up against a different proposition when he desires to state his honest opinion of the Manufacturers Association, which has devoted itself to the Christian task of reducing the Trades Unions into serfdom, and finds that the members of that Association are perhaps the heaviest financial contributors to his society. Say what you will, the church to-day is a class institution, and the men and women who are responsible for the industrial evils which are besetting our country at this

time, and are profiting by these evils, are the very ones who compose that class which is inside and not outside the church. Theodore Parker, who saw these issues more clearly than any man who ever stood in a Christian pulpit, saw this fact with absolute distinctness. "This class," said he in his immortal sermon on the "Mercantile Class," "controls the churches; hence as a general rule, the clergy are on the side of power. They are unconsciously bought up, their speech paid for, or their silence. As a class, did they ever denounce a public sin or a popular evil?.....I know there are excceptions, and I will go far to do them honor, but I am speaking of the mass of the clergy. Christ said the priests of his time had made a den of thieves out of God's house of prayer. Now they conform to the public sins and apologize for popular crime. The clergy answer the end they were bred for, paid for."..... They have "a gospel for a class, not Christ's gospel for human kind. It is sad to say these things. Would God they were not true. Look around you, and if you can, come tell me they are false." Nor have the churches changed so greatly in the sixty years since Parker spoke these terrible words. Look around you to-day, and if you can, come tell me they are to-day false. Said Lincoln Steffens, in an address before the Universalists in Boston, "You do not have to look far for the sinners of our day, for they are in your pews every Sunday." Mr. Ray Stannard Baker in that astonishing book of his entitled, "The Spiritual Unrest", which is a marvelous revelation of the church as a class institution, bears witness to the same fact. He tells us in specific detail that what Parker called in his day the Mercantile Class today dominates the Protestant churches, and therefore, he says, "They have no vision of social justice; they have no message for the common people." Said President Woodrow Wilson, in the address quoted above, "The besetting temptation of the church is always not to be democratic in its organization, its sympathies, its judgments. It ought to keep to that standard in which there is no difference between man and man. But we do not arrange our pews or our worship on this basis. Therefore we lose the masses of the people." And again, he said, in the later utterances before the Princeton Alumni of Pittsburgh, Pa., "The Protestant churches are serving the classes and not the masses of the people." And what minister has not blushed with shame at the sickening revelation given by Judge Ben Lindsey, in his recent articles on "The Beast and the Jungle," as to the attitude of the churches of Colorado toward the social problems of that great state? No more holy battle for social justice has even been fought than that fought by Judge Lindsey against the "Beast" in the Colorado "Jungle"; and he bears testimony that the churches of God lent him practically no aid,—in spite of certain splendid exceptions on the part of a few individual ministers,—because these churches were bound hand and foot to the business and political interests of the special social class which they represented and served. If anybody wants to know what I mean by the modern church being a class institution, let him read Ben Lindsey's article in the April issue of "*Everybody's Magazine*" especially the latter part of chapter 15. Instance after instance is there given of churches and ministers lining up on the side of corrupt politics and inhuman business, and joining the worst forces of the community to destroy the "children's judge." "The ministers," says the Judge, "are allowed to do what they can—and they do much—to palliate the hardships of poverty and rescue the victims of economic wrongs; but as soon as they propose to attack the causes of some of the greatest hardships of poverty and attempt to alleviate the injustices of corporate greed, our masters speak. As long as the ministers are content to dip the water out of a tub into which the faucet is still running, they are encouraged. But as soon as they attempt to turn off the faucet—to cure the cause instead of relieving the result—the strong hand of the System is laid upon them. How can the churches have any 'vision of social justice' and any 'message for the common people' when the rulers of their congregations

exist upon active social injustice to the common people? We must be free of the Beast in our congregations before our ministers can be free. When the slaveholder sat in the pew, there was no abolitionist in the pulpit. Where the Beast is deacon, the minister is dumb!" When our churches are truly democratic and not aristocratic—when they represent society and not the dominating business interests of one particular class of society—when they are composed of people and not of "our best citizens"—when they emulate Jesus in having a gospel for human kind and not for one social class—when they have driven the Beast out of the sanctuary, as Christ drove the money changers out of the temple of God,—then,and not before shall we realize Dr. Devine's dream of a "socialized church."

Here, now, are two more reasons why our Protestant churches to-day are not socialized, and unlike the two specified last month, here are reasons that apply just as truly to the Unitarian churches as to any other. Of course I am speaking here in general terms, and am referring to the type and not to individual instances. In the spirit of Parker, "I am speaking of the mass," knowing full well that "there are exceptions." But who can deny that the typical Unitarian layman,—at least in the East,—is not scandalized, like Lord Melbourne of old, when the minister comes to "the pretty pass" of interfering with the public questions of the day? The average Unitarian likes "spiritual" sermons, and he wants the church to be a "spiritual" institution. Properly interpreted this word "spiritual" is an all-inclusive term applying to everything in the universe of God; but to the typical Unitarian layman and minister, this word "spiritual" is a very narrow term, somewhat synonymous in its practical usage with "harmless", "innocuous", "unworldly", and so on. So long as the minister preaches sermons that do not "stir people all up," and so long as the church does work that does not interfere with business profits or disturb the consciences of real estate owners, protective tariff beneficiaries, employers of labor, investers in stocks and bonds, all is well. But when these bounds are passed—what then? And as regards the church as a class institution, where, under the canopy of heaven, can you find a church that is more specifically limited to one definite class of human society than our own Unitarian church? With certain magnificant exceptions—largely in the West, infrequently in some of the cities and towns in the East—our church walls are green with the mould of aristocracy, and their interiors are refrigerated with the ice of social exclusiveness. I heard an English Unitarian minister say once that his church had been built from foundation to steeple by the labor of carpenters, masons, plumbers, etc, in his own congregation. Whoever hears of such a thing in Unitarian America? It is as true to-day as it was in Parker's day that our churches are dominated by a class, and it is equally true that our churches will never be an effective factor in the great human work of socialization until this class domination has been destroyed.

—o—

OUR READER'S EXCHANGE

[We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that *courtesy*, *pertinence* and *brevity* shall be the manner of all our contributors.—EDITOR.]

Editor Unitarian,

Dear Sir:—May I put in a word regarding Mr. Powell's "protest" in the May UNITARIAN? After reading and then rereading his letter, four or five times over, I am left wondering why the writer was moved to make an "eager protest" when all that the occasion required was a *correction* of the field secretary's report of the facts in that far western situation. Mr. Powell's letter not merely insists that these western churches are not supported by the "poorer classes" but between the lines seems to thank God

that they are not. As if there were something scandalous in the very idea that our free churches could anywhere be supported by other than "the prosperous, educated and successful people, who stand always for sanity, progress and humanity." From all this one might easily conclude that the field secretary had somehow accused these churches of social indecency. Surely it would not be a shameful state of affairs if out here in the west somewhere a Unitarian church were found supported by the "poorer classes" of the community!

Which reminds me of a witticism applied by Henry James in some other connection. In our Unitarian attitude toward socialized churches there is danger lest we should be not merely provincial but parochial!

Frank C. Doan.

Meadville, Pa.

Symposium

Rev. Maxwell Savage, Minister of the church in Louisville, Ky.

In my short experience on the Pacific Coast, I did not find the problem of liberal religion to be defferent from what it is in the east, or here in Louisville—that is, in any essential way.

Mr. Brown says that he means by the "West", the Rocky Mountain States. I can only speak of the Western Coast.

True it is that out there, there are less people of Unitarian tradition than in the eastern coast States, true it is that they do not look to Boston as a Mecca. True it is that out there, many people have broken loose from certain conventions, forms and rules-of-thumb which still hold the minds of some New-Englanders.

But true *also* is it that new-found freedom is apt to take the form of looseness, carelessness, and, against all such misconception of real democracy the Unitarian churches should stand quietly and firmly by the very dignity of their simple Jesus-like Gospel.

I do not think Jesus was a Socialist, nor that he drew religious lines between "Capitalists" and "Laborers." I think if he were in the West to-day, that he would draw the line between Social and Socialistic religion, and would reach and help more people, rich and poor, by teaching and preaching the former.

I know some of the "hells on earth" created on the west coast by the "grinding of the faces of the poor." I also know some of the terrific injustice in the attitude of the ignorant "people' toward those in civic or financial power.

Therefore I feel that Unitarianism, east or west, can succeed only where it is not a class-agitation.

Religion is more profoundly spiritual than the "Social gospel" of any one age for if the Social gospel be not rooted in the Spiritual sub-soil of religion, then it will wither and die.

When a church east or west, gives people what they *want*, forgetful of what they need, then that church, whether it be powerful or weak, worldly or not, is a failure; for it hearkens to the voice of the people, ignoring the dictates of God.

I believe that the people who are substantial, to be counted on to make a Unitarian church strong, east or west, are the ones who want a Unitarian church to be a *church*, either in Montana, California, Kentucky, or New England. Turn it into a Socialistic Platform or into a Plutocratic close-corporation of self-appointed Saints and it fails.

Give people a Theatre-like edifice when they need a churchly-building, east or west, no matter what they ask for, and you give them a stone instead of the bread they need.

Human nature at bottom is the same west and east, and our churches can succeed with those people who are truly of our persuasion, (mind and heart,) only when they, if they can, give people religious surroundings in which to wor-

ship, and therein give them a gospel of God and Man which will stir their senses of reverence, justice and admiration.

That is not *effete* eastern conservatism, but it is what I have found to be true and "to work" with all sorts of people.

I know many rough western men who are "sick and tired" of make-believe of churches. But those same men demand of a Unitarian church, that it feed their spiritual hunger by being a church, and that its social teachings be fair to rich and poor alike. Maxwell Savage.

Rev. Richard W. Boynton, minister of the First Unitarian Church in Buffalo.

Since my seven years experience in the West was in Minnesota, and not in the Rocky Mountain department, of which Mr. Brown is speaking, perhaps I am not competent to discuss his position.

On two points I largely agree with him (1) The ritual side of religion, including the communion service, is much more observed in the eastern churches, (2) members of such churches, accustomed to enjoying a certain social prestige, and thinking more of that than of Unitarian teaching, have quite often not allied themselves with the smaller and and more obscure as well as usually more radical churches that they have found on removing to the West. On the other hand, in my experience, a good proportion of the most useful people in the western churches are members of Unitarian churches in the East, who carried their convictions with them and in many cases became a tower of strength to the weaker and younger church with which they threw in their lot.

I wonder much that Mr. Brown can appeal so confidently to Theodore Parker as an example, and wholly overlook the fact that Parker's profound conviction of spiritual realities,—his belief in the infinite perfection of God, and the endless perfectibility of man,—alone impelled and sustained him in his conflict with rooted evils in society. If Parker's spirit was anything, it was worshipful; if his service in the Music Hall made any impression on those who had perceptions to feel its central meaning, it was the impression of a most devout worship. He drew his mighty strength from that.

I find myself, back again farther East, turning more to form than in the West. No doubt the environment has something to do with it; as well as the preference of the people themselves. An old community looks at things otherwise than a new one. The form however may be as sincere as the lack of it, and the preaching as fearless in a conventional church as in a church built like a theatre.

I am not one of those who believe that the doctrine of the brotherhood of man needs amending to exclude the capitalist from the rights as well as the duties of brotherhood. That these duties are often ill performed under modern industrial conditions is notorious,—as well as that the evil is not all on one side,—and the preacher, if he is wise enough may do something to arouse the better nature of his hearer, whether laborers or capitalists, to work for more humane and human conditions. It does not seem to me, however, that Unitarianism is likely to become synonymous with Socialism, either East or West. Socialism is doctrinaire and has never learned the meaning of liberty; Unitarianism has been a struggle for liberty, and if well advised, our churches will not now adopt a sociological orthodoxy, having freed themselves from a theological one.

I heartily believe nevertheless that the caste spirit is altogether too prevalent in our older and stronger churches, and should be overcome by a growth in genuine democracy. The fact that we reach so few of the great multitude of hand workers is a stern reproach to us, and in part perhaps, as Mr. St. John suggests, to them. It would be a great day for the cause of liberal religion if it could persuade the working millions of the people that it really stands for what they need. Without being willing to assume a position that holds every capitalist to be, for that sole reason, a scoundrel, I am persuaded that our pulpits might well plead, and our people feel, far more than they do, the rights of the harder worked and poorer paid and relatively unprivileged men and women

on whose bent shoulders the social structure rests. Mr. Brown deserves our thanks, and has mine, for every lift in that direction he can give us.

Richard W. Boynton.

Rev. John D. Reid, Minister of the Church in St. Paul, Minn.

No doubt the East and the West are in some points different from each other. Each has its own traditional and atmospheric peculiarilies. And naturally the diffrences communicate themselves to the churches of the respective regions. It is, however, hardly possible for either point of the compass to provoke the other to any inordinate degree of amazement or admiration by exhibiting its own orientation. There are communities and churches in the East that are a good bit "western" in their characteristics and likewise the West can show not a few instances of "Eastern" tendencies. In general the differences are on the way to being smoothed out.

Without pretending to widespread knowledge of churches east or west, I dare say there is no very fundamental difference between the two groups. At bottom the typical church is the same everywhere. If the "type" be destroyed the "church" quickly goes out of existence. Here and there a "sport" may appear among the churches but it does not affect the total condition any more than the comet affects the solar system. The idea that there are irreconcilable differences between the eastern churches and the western churches arises mainly I fancy, out of their not being well acquainted with each other. A college professor and a commercial traveller may on a casual meeting be offish with each other, or even find occasion to air their respective prejudices. But if they rub shoulders awhile, each will discover that the other is a good fellow and that they have much in common. When East and West come to understand each other, their differences will disappear, or at least they will be seen as trivial and superficial.

I have known a member of a western church to go to a New England church and learn to his astonishment and regret that the minister wore a gown and that the Communion was celebrated. But when he came to find out what it was all about, he saw that it meant the same thing that he and his friends had always meant; and he was content. The like happens when the Easterner comes west. In this as in other things sensible people do not make too much of trifles but do in Rome as the Romans do.

The differences between churches in one part of the country and those in another part are not worth regarding. As far as a genuinely liberal faith is concerned, the real cleavage is between the people of churches everywhere who are incorrigible sticklers for particular opinions and observances or non-observances and those who seek the essential and abiding truth underneath all forms and institutions and theories. The illiberal man defines his faith by some particular act or declaration it may be of affirmation or denial. The liberal man is more fundamental in his method. He seeks and finds the good he believes in under a variety of forms and modes of expression. And while he doubtless has his own ideas of ecclesiastical propriety and follows them he does not demand conformity in this particular from others. He is not greatly disturbed by questions of conventionality or unconventionality. Sacraments and vestments and rituals neither offend him nor impose on him overmuch. And by the same token he does not exult in nor on the other hand lament the absence of these outward and visible signs. Whatever the symbol he reverences the inward and spiritual grace wherever he lights on it. He abides in that manifestation of his faith which is indigenous to him and he cheerfully and sympathetically accords to everybody the same right.

John D. Reid.

Rev. F. M. Bennett Minister of the church in Lawrence Kansas.

After fifteen years of experience in the Unitarian ministry in the Mississippi Valley, I find that my experience does not quite coincide with the estimate of the work which Mr. Brown gives.

It is true that socialism of various

types is in evidence and constantly increasing. It sometimes appears in strength in unexpected quarters in farming communities and small towns as well as in cities. Many who have socialistic ideas are in our churches. More and more do people realize the necessity of dealing with the social capacities of the religious life. These people, however, do not as yet make the atmosphere of our churches. Most of our ministers are keenly alive to the necessity of securing more social justice in the present order and wish to make practical application of Christian ideals.

The missionary work of our churches is the chief interest. The spirit of religious inquiry to accord with modern thought is strong. A persistent process of recovery from orthodoxism is apparent on the part of the young and old. There is much indifference towards religion on the part of those who have withdrawn from the churches of authority.

Our work consists largely in building up new congregations each year for there is a great deal of residential change among the people who come to us. This fact makes the financial support of the work hard to secure, but it spreads the gospel far and wide and surely leavens a large part of the lump.

We do not work with many life-long Unitarians but those who have been with us long are loyal in their support and interest and generally are alert to the good influence of our churches. They recognize their opportunities. The people who belong to us value the content of their liberalism more than they do its history or associations.

In New England the problem of keeping the people religious in their traditionalism is a difficult and important one. With us the problem of more importance is to keep the people religious in their liberalism. The conventions of religion mean very little to most western liberals, but right answers to the problems of the soul are important.

F. M. Bennett.

Rev. David Utter, D. D. Minister of the church in Denver, Colo.

The difference between Mr. Brown's presentation of this subject and mine is a difference of point of view. What he gives us as matters of fact are such of course but the opinions, inferences and deductions do not all seem to me to be sound. And in the first place some of the contrasts he presents are such as may be found wherever an old long established church is compared with one recently organized whatever the denomination and wherever the two are placed. Our church in Richmond, Va., and the old church in St. Louis for instance might show differences such as exist between a Boston church and one in Helena. Secondly, I am enough of a bigoted Unitarian to dislike the world liberalism as a substitute for Unitarianism. What I see and know as liberalism in this region seems to me too unreligious and irreligious to give any aid or strength to anything that anybody calls a church. Third, not being a socialist socialism is no gospel in my eyes. Moreover it seems to me trouble unto death in any church where is made a gospel of. Of course if one believes it he has to preach it whether it kills or cures but, seeing it as a delusion, I count it a snare, and prophesy disaster to every church organization where it is preached. If my socialist brethren out here whom I not only respect but love, are right and I am wrong, even then, I think our churches will perish in the revolution, however peaceful it may be, by which the new regime shall be set up.

Fourth, I know of no "the problem of today," West or East. I preach and work for justice, but I use no qualifying word such as "social" or "financial" before it. I believe in the brotherhood of man, but do not see that the triumph of a political party, whatever their programme, will ensure an era of brotherly kindness. Fifth, I still have a good deal of faith in churches, in Sunday worship and preaching and Sunday Schools, and, East or West, where that faith is strong churches will live and grow, where it is lost they are likely to languish and become inefficient.

David Utter.

Rev. Earl M. Wilbur, Dean of the Pacific Unitarian School for the ministry, and Field Secretary for Pacific Coast.

I have read Mr. Brown's article with considerable agreement in the letter of what he says, and a continual protest against its spirit. His statement that liberalism in the West must stand or fall wholly upon its merits as a movement accords with my own experience covering twenty years on the Pacific coast. Men who have valued a church for its own sake in the East remain faithful to it in the West; those who were attached to it only by force of tradition in the East fall away from it in the West. This fact, however, does not lead me to the same conclusion as Mr. Brown: namely, that the future of the liberal religious movement in the West depends upon its largely abandoning the religious observances and customs current in the East, and adopting instead the message and program of Socialism. Even religious traditions deserve to be judged on their merits, and not be either accepted or rejected merely because they are traditional. Their worth depends much upon individual temperament and experience. What Mr. Brown feels to be a useless superstition may be to others not less enlightened and certainly not less tolerant than he, the service of inspiration convertible into social service.

It happens (though perhaps this is mere accident) that our two Pacific coast churches which are pre-eminent over all others in their devotion to social service are the only ones that observe the communion in anything like its traditional form. Both have and have had outspoken and fearless preachers; and though both have conserved some of the good in orthodoxy, neither tries to be as orthodox as possible or is suspected of being orthodox. On the other hand, though there has never been, so far as I know, any ostracism or persecution of social reformers of any name in any of the Pacific coast churches, and I hope there never will be: yet it happens (and this again may be mere accident) that of the dozen or so of our ministers who have within the past twenty years become one-sided advocates of one or another political or economic interportation of religion, and have in their preaching emphasized it largely to the exclusion of other matters, every one has had a ministry which gradually lost its hold upon the people, and ended, after from one to four years in his leaving his church with a diminished constituency and which apparently left little impression upon the community. I confess I cannot but have misgivings lest this prove at length to be the result in the churches of which Mr. Brown writes.

On the other hand the churches on the Pacific coast which have had the most stable life and steady growth, both in size and in influence and have done the most efficient public service, have been churches which have built upon man's religious instincts, appealed to religious sanctions, maintained religious worship —not as ends in themselves but as effective means toward realizing the brotherhood of man. This is very different from the account Mr. Brown gives of conditions in his own department; but I give it for what it may be worth.

The problem of liberal religion in the West, then, as I have known the West, it seems to me will be solved not by ignoring the worshipping side of our nature, but by so developing and directing it as to conserve all its energies for the good of man. Earl M. Wilbur.

Rev. J. L. Marsh, Minister of the Church in Colorado Springs, Colo.

While I agree with much, perhaps all, that Mr. Brown says I think his emphasis is misleading.

There are of course differences between the east and the west but they are not more nor greater than between different parts of New England. So far as Unitarian problems are concerned I have found them much the same. The conditions are not so unlike. If the east is encrusted in traditions the west is afloat in individualism and unconventionalism, and it is as difficult to draw westerners out of their nontraditional freedom as to lift easterners out of their traditional ruts. The ruts in New England may be deeper but they are more numerous in the west.

The great problem is to interest the people, to counteract prejudice, to overcome indifference and "get together." Western indifference may be more intense but it is no more difficult to overcome than is eastern: Western ignorance and prejudice are no harder to deal with than eastern: Western intelligence is just as active, rational and receptive. There is no more eagerness to hear our message in the east than in the west. Indeed, I have never found, east or west, the eagerness which has been described by others. In both regions there is much persistent forcing and persuading required. The trout in the Colorado streams are no more eager to take the bait are those in the lakes of Maine.

The east, because of its longer history is better organized, more institutionalized, and better capitalized, while in the west there has been lack of organized, institutional influence, and something of predudice against it, and the community has been subject to "movements" which are slow to get organized into representative institutions to conserve and perpetuate the "movement." Next to interesting the people in our message our problem is to incorporate both the interest and message in such form as will conserve and project their influence far above and beyond mere personal opinions or individual theories. This problem is a serious one and it is much the same east or west. There is the same selfishness, and narrowness,—lack of vision—and misvaluation of motives, materials and results.—It is not a matter of church architecture, of platform or pulpits, of ceremonies, traditions or phraseology, of material support, or social visions, or moral ideals. It is rather a matter of quality and attitude of mind and spirit of individuals.

The "movement" of which we are a part is larger than any theological, social or political revolution, it is the education of individuals into an attitude of spirit, a condition of mind, a sensitiveness of conscience, as responsiveness of will in harmony with the highest conception of human welfare.

The "social gospel" to be effective must come from the leaven of persons whose understanding and conscience, sentiments and wills have become appreciative of and responsive to spiritual principles, in comparison with which economic theories and social visions are mere incidents. Social life and opportunity is the measure of the aggregate organized response of individuals. Our problem, east or west, is to touch the innermost life quality, or nature of men and make material which incorporated and organized into society will not revolutionize but transform it into the Kingdom of God.

J. Lewis Marsh.

Rev. Fred A. Weil, minister of the church in Bellingham, Wash.

I have read with interest the article by Mr. Brown in the April Unitarian. His clean-cut points are made with rapidity and precision, and he states the vital difference between churches East and West, as far as any blanket affirmation is able to cover it, when he says—"The one thing best worth knowing about liberalism in the West is this, that it must stand or fall wholly on its merits as a movement."

Mr. Brown's "West" as he is careful to define, refers to the Rocky Mountain States. In the Northwest I have not found exactly the conditions Mr. Brown has in his territory. Socialism, for instance, is not such a factor here in Unitarian churches. This does not, I trust, mean lack of interest for myself or others in social problems.

I believe the fundamental in a Unitarian church, East or West, is a spirit of worship. Of course the word "worship" is elastic, and I refer neither to crystalized forms and archaic words or to the worship that refuses spoken communication with God at a church service. As for the sermon, certainly it is no sermon that does not touch life wherever it is preached.

Unitarianism everywhere depends upon the message and in the West the message depends upon the minister. I am the whole American Unitarian Association and every official in it, to this community, and for miles around. Consequently I have an obligation. Other

ministers in the West are in a similar position.

Strong opposition to Unitarianism prevails in the West. At present in Bellingham a revival of six weeks is under way. The orthodox ministers have locked their church doors to attend and help. I have word that one aim of the revival is to close permanently the Unitarian Chapel and end the Unitarian heresy in Bellingham. Services are held three times daily at which outrageous statements are made about Unitarians, who are condemned openly to the hell fire preached. I mention this as a situation hardly possible in the East.

I confess I am somewhat uncertain just what we mean by "East" and "West." I think it is about time we got to the "No North, No South, No East, No West" in Unitarianism. There is East in the West and frequently some West in the East. The terms in themselves mean nothing to me unless I know the locality. Montana is very much East for Bellingham. Yet I have heard people in all earnestness speak of Buffalo as a "western city." Perhaps it is.

I suggest we drop some of these artificial distinctions of Unitarianism, since in a large measure they are artificial. Within a few miles of me is drawn the imaginary line that separates the United States from British Columbia. The trees grow without a particle of difference on either side but a great cut has been made through immense forests and up mountains as far as the eye can distinguish. Nature did not make the line. Man made it by felling trees. Let us fell no trees to make artificial barriers of Unitarianism. Fred A. Weil.

Notes from the Field

Church of the Messiah
New York City
Dr. Robert Collyer
Rev. John H. Holmes
Ministers

At the close of the morning service on Sunday, May 1, the permanent organization was effected of what is to be known as the Messiah Social Service League of New York City. This League is the result of a series of meetings which have been held in this church during the past two years at which social reformers of influence and standing have come before the congregation and given addresses on various subjects of large public significance. The interest aroused by this series of meetings was so great that at last a spontaneous movement started among the people for the organization of a society of some kind for practical social work, with the consequence above described. The purpose of this new organization, as defined in the by-laws, is "To promote all movements looking toward social betterment: (1) by gathering facts through investigation, addresses by experts, and discussion; (2) by taking such action as such facts suggest and circumstances from time to time may warrant; and (3) by co-operating with such other societies as may be furthering these same movements." The League starts with a membership of seventy-two persons. The officers for the opening year are: honorary president, Dr. S. Adolphus Knopf, the famous tuberculosis expert; president, Rev. John Haynes Holmes; first vice-president, Mr. D. D. Walton, Assistant United States District Attorney; second vice-president, Mrs. R. L. McCann; and secretary-treasurer, Miss M. D. Young.

Unity Church
Montclair, N. J.
Rev. Edgar S. Wiers
Minister

At the annual meeting a resolution was unanimously passed, expressing to the American Peace Society the hearty and complete sympathy of the church with the great work in which it is engaged, and its desire to co-operate in that work in any way which lies within its powers; and, in order to keep in touch with this work and manifest its interest, the secretary was directed to take out an annual membership in the name of the church and renew it from year to year. Like resolutions were passed making Unity Church a member of the National Association for the Study and Prevention of Tuberculosis, the National Child Labor Committee, the National Prison Association, and the National Conference of Charities and Correction. It is hoped to extend these memberships from year to year to organizations like the Playground Association of America, the American National Red Cross, the National Consumers' League and the social welfare agencies with which the church should be in closest co-operation.

Unitarian Conference of the Middle States and Canada

President—Adelbert Moot, Esq., Buffalo, N. Y.
Secretary—Rev. George H. Badger, 104 East 20th St., New York
Treasurer—Cyril H. Burdett, 135 Broadway, New York

CHURCHES

New York—Manhattan: (All Souls; Church of the Messiah; Lenox Ave. Church); Brooklyn: (Church of the Savior; Second Church; Unity Church; Fourth Church; South Brooklyn; Willow Place Chapel); Richmond: (Church of the Redeemer, Staten Island;) Queensborough (Flushing); Albany: Barneveld; Buffalo: (First Church; Parkside Church): Dunkirk; Gouverneur; Ithaca; Jamestown; Newburgh; Rochester; Schenectady; Syracuse; Troy; Yonkers

New Jersey—Elizabeth; Hackensack; Montclair; Orange; Passaic; Plainfield; Ridgewood; Rutherford; Summit; Vineland.

Pennsylvania—Philadelphia: (First Church; Spring Garden Church; Germantown); Erie; Homestead; Lancaster; Franklin; McKeesport; Meadville; New Castle; Pittsburgh: (First Church; Northside Church, Allegheny).

Delaware—Wilmington.

Maryland—Baltimore.

District of Columbia—Washington

West Virginia—Morgantown; Wheeling.

Canada—Montreal; Toronto; Ottawa; Hamilton; London.

NEW YORK UNITARIAN HEADQUARTERS

104 East Twentieth Street, New York

Unitarian Book Room: Morehouse Memorial Library: New York League of Unitarian Women: New York Office of American Unitarian Association.

Headquarters of the Unitarian Conference of the Middle States and Canada.

MISS FLORENCE M. BISCHOFF, Clerk.

Office Hours: Mornings from 9:30 to 1:00
Afternoons from 2:00 to 5:00
Not open Saturday afternoon or holidays.

President Taft's Letter to the League of Unitarian Laymen

White House, May 10.

My Dear Mr. Burdett :

In accepting for another year the position of honorary president of the National League of Unitarian Laymen I am glad to express my sense of the responsibility devolving upon the laymen not only of our own church but of all the churches as churchmen to uphold the religious and ethical principles for which the church stands and to apply those principles actively to the solution of the civic, social and industrial problems that to-day are confronting our country.

We look to the churches and kindred organizations for the preservation of these ideals and we should hail every instrumentality which is adopted for their promulgation.

One of the most pleasing signs of the times is the rise of organizations within the church by which earnest men combine for the purpose of increasing the strength of the church as a body, making it a power for the amelioration of social conditions and carrying its message into all lands. By such organization properly directed can the ideals for which we stand, such as charity, forbearance, civic righteousness and human brotherhood, be applied to the working out of our national destiny.

Sincerely yours,

WILLIAM H. TAFT.